

SUPPLEMENT TO The Churchman.

SATURDAY, OCT. 19, 1878.

MISSIONARY CONFERENCE.

On Wednesday, Thursday, and Friday, October 9th, 10th, and 11th, a general missionary conference was held in New York city, in connection with the annual meeting of the Board of Managers. The first service was held in Calvary Church on Wednesday evening, the Bishop of New York presiding. The Bishops of Louisiana, Northern Texas, and Western Texas, and other clergymen, were present. Evening Prayer was begun by the Rev. Dr. S. H. Giesy, the Rev. R. C. Rogers reading the lessons, and the Rev. W. J. Boone, of China, reading the prayers. The sermon was delivered by the Bishop of Central New York.

On Thursday morning, at 9:30 o'clock, the Holy Communion was administered by the Bishop of New York, assisted by the Bishop of Maine and the Rev. Dr. N. H. Schenck.

THURSDAY—OCTOBER 10TH, 1878.

The Right Reverend Bishop Potter presiding, the session of the day was opened by singing the 128th Hymn.

Bishop Potter—The secretary and general agent of the domestic missions informs me that he has a brief statement, in regard to certain facts, to make before the regular order of proceedings.

THE REV. DR. TWING.

It is almost the briefest possible statement that could be made. In what may be called the white field we have had, during the year just closed, 9 missionary bishops, and 205 other missionaries, laboring at about 600 stations, in 11 jurisdictions, and 26 dioceses. The receipts for the year just closed, exclusive of \$6,000 ordered to be permanently invested, are \$97,461.45, with which amount all the expenses of the year have been met, and a debt of \$5,133.20, reported to the last board of missions, paid.

Bishop Potter—Your attention is first called to the subject, "Domestic Missions (proper)," and you will have the pleasure of listening to the Rt. Rev. Bishop of Maine.

BISHOP NEELY.

I scarcely know why it should have been assigned to me to open this discussion upon domestic missions, seeing that I am neither one of the missionary bishops proper, nor a representative of one of the dioceses whose wealth supplies to so large a degree the wants of our missionary field. I would gladly feel that it is in open recognition of the fact that the field of our domestic operations is much wider than has generally been supposed in the Church, and that it must extend at least as far as the far East, and down to Maine. I remember well when I came to New York after my first visitation through my own diocese, and that I was sad enough in view of the prospect lying before me, having found in Maine but nineteen parishes or missions in all, only seven self-supporting, and a population of some 650,000; no schools, no help from abroad, and no fund even for the support of the bishop. I came here to attend one of these missionary meetings, and I begged the committee who had in charge the domestic committee's report to attach a little clause to their own report recognizing the importance of missionary work in established dioceses. They kindly acceded to my request, and when that resolution was read, the presiding officer proposed to put it at once as one of those things to be passed, of course, without discussion. I rose and begged to say a few words on the resolution. There was a manifest impatience displayed by the chairman, and the members did not care to hear about missionary work in the old dioceses; but I was so fortunate as to secure at length the attention of the few who still remained present, and I was also fortunate enough to awaken a degree of interest in that field; and I am happy to be able to say now that that interest has not materially subsided to this day, and that there is now in the Church some recognition of the importance of the work to be done in our diocesan organizations, even in the far East. I propose this morning, in the few mo-

ments of time allotted me for the discussion of the topic just announced, to consider, first of all, and chiefly, our responsibilities for the domestic missionary work proper—the missionary work of the Church and of this society in our own land.

The commission of the Church Catholic is to "preach the Gospel to every creature," but this does not imply that every branch of the Church is to carry the Gospel everywhere, or that every member of the Church is to give for the support of every particular missionary enterprise. We used to pass a resolution regularly at every annual meeting of this board to the effect that it is the duty of every member of this Church to be a contributor to foreign missions; I never could vote for that, except from this consideration, that, as loyal members of this Church, we are bound to support every enterprise which the Church in her wisdom has thought fit to undertake. I would not say that every member of this Church is bound to be a direct contributor, even to domestic missions as represented by this society; but I would point out a larger and more comprehensive duty. The command of our Lord—to feed the hungry, to clothe the naked, and to visit the sick and imprisoned—is given without limitations, without restrictions; and these classes exist all over the world; yet surely we do not feel, and the ladies of our relief committee do not think it necessary to send boxes to Kamschatka at present, and we do not feel ourselves obliged to send contributions to the starving millions in India. But if we did not hasten to send our contributions to the sick and suffering in our own Southern States, the finger of scorn would be pointed at us from the whole world of humanity, and justly so; we all admit a special responsibility in regard to that want or suffering which is nearest to our own doors. It is not merely that our sympathies are more readily enlisted for those nearer, but we recognize a personal obligation to relieve them. So, then, with respect to the performance of the duty of preaching the Gospel to every creature. If there is spiritual darkness; if there is ignorance of the Gospel message; if there is destruction of the means of grace in our very midst, or within the borders of our own land, our charity must first exert itself here. The Gospel must be preached to all nations, *beginning at Jerusalem*. It was not a matter of indifference where those first ambassadors began their work. We may say, Souls are equally precious everywhere. But our Lord Jesus Christ himself restricted His personal work to the Jews, though He refused the prayers of none who came to Him. Those who were first sent forth to preach His Word, the seventy, were bidden go only to the lost sheep of the house of Israel. His apostles were directed to go first to Judea, then to Samaria, then to the Galileans, and finally to the Gentiles. St. Paul says that it was *necessary* even for him, the apostle to the Gentiles, to preach the Word of Life first to the Jews; and not until they rejected it did he turn to the Gentiles. Our own right method in the prosecution of missionary work is thus plainly indicated and illustrated. It is to begin in our own parish, in the city or town where we dwell; there is our Jerusalem. Then we are to go into our own diocese; there is our Judea. Then we should proceed to other States and Territories in our own country, and then finally unto the Gentiles—to them which are afar off. We are not to wait, indeed, until men in this or the next field are actually gathered into the Church before we advance further in the proclamation of the Gospel message. Only a certain number will receive our message and partake of the sacraments of life, however long we plead with them. Nor may we at any time turn a deaf ear to actual appeals from any quarter. Our Lord heard the prayers of all who came to Him in faith, and with earnest desire. The Syro-Phœnician woman, outcast though she was, received relief at His hands; and a woman of Samaria was the first to hear from His own lips the announcement of Himself as the promised Messiah. So special opportunities may at all times be presented to us of carrying our ministrations to individuals or communities quite remote from the sphere of primary obligation; and we can never err in embracing those opportunities; but it remains true, nevertheless, that the promotion and sustentation of home or domestic missions is our first duty in the way of mission work, if there is need of such missions.

Now that there is need of such missionary work in our own land hardly requires demonstration for those who are here assembled. Certainly there is no part of our country, not even in the

oldest States and towns, where it does not exist. Leaving out of view the condition of particular classes, as the Indians, or the freedmen of the South (which will be discussed hereafter by other speakers), there are thousands and tens of thousands in this city, and in others of our principal cities, who are actually in the state of the heathen with respect to any definite knowledge of the Word of Life; who have never once heard from the lips of an ambassador of Christ, nor perhaps from any disciple of Christ, the comforting message that God hath so loved the world as to give His only begotten Son for the salvation of sinners; that that love extends even to them, and that that Son hath given Himself for them. But you may say that hundreds of churches are opened every Sunday where the blessed word of love is proclaimed. True; and so far the light is shining in the midst of the spiritual darkness which would otherwise completely envelope these communities. And if these poor souls to whom I am referring knew already that they had souls, and if they knew that they were in a state of condemnation; if they had been warned to "flee from the wrath to come," many of them would, no doubt, come to these churches now practically closed against them, and to the ministers who are almost equally inaccessible to them, and would demand access to those churches with such a thunderous or such a pathetic voice as would compel those churches to be opened to them, not merely on the Lord's day, but on every day of the week, and would compel the clergy to turn from the elaborate preparation of artistic dishes to tempt the fastidious palates of their Sunday-morning congregations, to feed those who are actually starving for lack of the bread of life. But these perishing souls do not know their own want; do not realize their own condition; and so they do not come to seek the bread of life. But the blessed Lord came to *seek* first, and then to save those which are lost; and, my brethren, if we are going to follow Him, and are going to fulfil our mission as ministers and members of His Church, we must seek those who are lost; and hence the necessity of missions and missionaries in our great cities. But the case is not materially or essentially different in other localities. Even in our oldest States and oldest dioceses there are districts where there are no stated religious ministrations under any name, certainly not those which are regarded by all of us as essential. We know well how it is in the newer districts, in the far West, in the mountain regions, and in the scattered agricultural communities. I need not dwell upon this, for the religious destitution of those districts is continually urged upon our consideration in the reports of our missionary bishops.

There is indeed much to be thankful for in the consideration that in a country of such extent as ours, and where the population is so rapidly increasing, there are as yet but comparatively few considerable centres of population at which a Christian minister of some name is not to be found, and where religious instruction based upon the Bible—as the word of God—is not imparted in some measure. The question of the reality and extent of that destitution, here or elsewhere, will of course be answered variously, according to men's views as to the limits of essential Christian truth, and of what is necessary to constitute a valid ministry and valid sacraments. But assigning the broadest possible definition to the terms "the Church," "the Ministry," and "the Faith," and allowing that, at this moment, but a comparatively small number of our people are wholly ignorant of the essentials of Christian doctrine, who of us can imagine that all the agencies which are at present in operation in our land to maintain a Christian standard of belief and practice, and to insure that this nation shall be, in coming generations, a nation "fearing God and working righteousness," are adequate to overcome the influences which are unchristianizing and corrupting it? Consider that we offer not only an asylum for the oppressed, and a field of labor for the enterprising, but a refuge and a home for the degraded of every land; consider that the utmost freedom of expression is allowed to opinions and sentiments which are horrible, not only to every Christian believer, but to every decently moral man; consider the degree to which our people have already become familiar, through the current literature, with the anti-Christian and atheistic philosophy of the day; consider how large a proportion of our population, and especially of the men, are unconnected with any religious organization, enter no house

of worship, offer no prayers, and in no way recognize their dependence upon Almighty God; consider the developments of evil in domestic, social, and political circles, and who can but stand appalled in view of the manifest insufficiency of all the means and agencies which the professed followers of Christ in our land are using to counteract these influences? And there is another consideration still more disheartening; that among the accepted religious teachers, there are hundreds who proclaim another gospel, who are propagating soul-destroying heresies, and enthroning antichrist in many a temple once dedicated to the worship of the Triune God.

Many of you must have seen an article—and a very striking article it is in many ways—which has recently appeared in a periodical, considered by its contributors, at least, and by its patrons, as exhibiting our most advanced literary culture. The title of the article to which I refer is, "Certain Dangerous Tendencies in American Life." Some of us may think that its most remarkable feature is the extravagance and audacity of its statements; but it presents many serious and startling truths. The writer tells what he sees, and he tells what we too may see, if we will look where he looks. You, as well as I, may regard certain of his declarations as far too sweeping, and certain of his conclusions as quite irrelevant; and you will certainly not hesitate to pronounce his proposed remedies for existing social evils, and his proposed safeguards against these "dangerous tendencies," utterly futile. But it were well that we should at least not too hastily dismiss, as absurdly extravagant and defamatory, such declarations as the following:

"The Church [by which he means the aggregate of so-called Protestant Churches] is now, for the most part, a depository of social rather than of religious influences. Its chief force or vitality is no longer religious. There are still, of course, many truly religious people in the Churches who sincerely believe the old doctrines embodied in all the creeds. But these are everywhere in a small minority, and they are mournfully conscious that the old religious life and power have departed from the Church. Their ministers are men of intelligence and of considerable culture. They believe even less than their people the doctrines of their creeds. They generally avoid doctrinal subjects in preaching, and have for some years based their teaching mostly upon utilitarian grounds. They have for themselves accepted rationalistic beliefs far in advance of what they teach, and consider themselves engaged in a most necessary and useful work—that of leading the people gradually onward in thought and knowledge, by carefully giving them the truth as they are able to bear it."

Now I have just said that this writer tells what he sees. Can it be questioned that he sees what he tells? I rejoice in the confidence—I might say, as a member of the living organism, in the consciousness—that the particular declarations which I have quoted are so far from being true with respect to the ministers and members of our own Church generally, that had they been made with reference to us alone, they might justly be pronounced slanderous. But they are true to a much greater degree than some of us have hitherto suspected or imagined, as made with respect to the general religious teaching of the Protestant clergy, and the general state of religious conviction and feeling among the people of this land. Such, then, are some of the conditions under which the Church must do her work, and some examples of the nature and extent of her work in our own country.

Now how far do our personal labors, or the amount of our offerings, indicate that we are fully conscious of our responsibility for the prosecution of that work? Must not the true answer be that they are pitifully, shamefully disproportioned to the measure of that responsibility? We may congratulate ourselves that here and there parochial agencies are being enlarged and strengthened, that new missions are occasionally established, or that the aggregate of our offerings for the general missionary work of the Church has been greater for the last year, by some hundreds or thousands of dollars than they were for the previous year. But the truth is that our giving, as a Church, is by no means according to the actual ability of the members of the Church—nor such as can testify that we have, on the whole, a lively sense of our obligations. I have affirmed that our responsibility is first with respect to the work of the parish, then with respect to that of the diocese or jurisdiction wherein we live, then with respect to the general missionary work of the Church in this land. It does not fall within the scope of the present inquiry to consider how far we are fulfilling our obligations to the parish and to the diocese. But considering that the general domestic missionary operations of the Church extend not only to the great missionary jurisdictions of the far West, but to no less than twenty-eight of our dioceses, and ought to extend to more of those dioceses; considering that there is no bishop who is not calling for more workmen, and scarcely any missionary who is

receiving an adequate support; I ask you, my brethren, whether you can imagine that an annual offering of one hundred thousand dollars fulfils the measure of the responsibility of this Church with respect to the domestic field, though leaving wholly out of view our special duties with regard to the Indians and the colored people of the South?

As to our resources, so far from exhausting them, we do not even touch the wealth of the majority of the members of our Church. Is it not so, my brethren of the clergy? When you make your collections for missions, is it not one, two, three, or four members of your congregations who give nearly the whole of what you receive? We all know that such is the case. Every rector knows it to be the case in his parish. Well, then, what shall be done that men may feel that responsibility for the prosecution of this work which they do not now feel? I believe, my brethren, that in the first place the clergy must present the matter of giving in a way in which they have not hitherto presented it. They must teach their people that the duty of giving of their substance is a duty springing primarily and necessarily out of our original relations to God.

How do we ordinarily appeal to our people? We say to them, "There are so many bishops, or parochial clergy, or missionaries to be sustained, and therefore you should give"; from which the inference is, of course, that, supposing our parishes and missions and dioceses were endowed, there would be no such duty of giving, whereas the duty is "Honor the Lord with thy substance, and with the first-fruits of thy increase."

How were the old Jewish churches sustained? By the tithes of the people. But were the tithes made directly for the support of the ministry? Not at all. They were given to Almighty God as a token of homage to Him. Then they were appropriated to the support of the ministry, very largely, by His appointment. We must go back to that teaching and that practice; we must learn that it is our duty to give of our substance to Almighty God, as a matter of worship and homage to Him; to set aside a certain definite portion of our substance for the sake of the Lord, to touch which for mere secular or selfish purposes is sacrilege. Then will come the question of distribution. When the missionary bishop comes to appeal to you, he will come to ask you to give of that portion of your substance already dedicated to Almighty God, and the only question will be the question as to the amount to which he and his field are fairly entitled—a wholly distinct question from that of the motives and measure of giving. (Mere alms-giving has another basis, to which I need not now refer.) As the case now stands, after the most fervent appeal, after the most touching presentation of the needs of our missionary work, the response is often something like this, expressed verbally, or in the meagre gift at the offertory: "No doubt such are the facts, and they are very serious; but I don't see how they touch my duty. I have, it is true, an income of ten or fifteen thousand dollars, but it is wholly absorbed by my personal or family expenses. Though regretting to do so, I must ask to be excused from giving for this object." This is the manner in which our missionary appeals are often met, and by men who consider themselves conscientious Christian men. But let it be taught generally and authoritatively that of such an income one tenth at least is required to be set apart and held as sacred, and not otherwise to be expended or used but as God appoints, and we shall soon see a very different condition of the missionary treasury.

But then, after all, the great constraining motive in our preaching and in our practice, if we would completely fulfil our responsibility as ministers and members of Christ, must be the love of Christ. "Ye are not your own"; you are simply stewards, simply slaves of Him "who has purchased you with His own blood." You have no right to choose your own vocation in life; no right to begin even your day's labor; no right to expend any portion of your time or your substance, without first inquiring earnestly, "Lord, what wilt Thou have me to do?" Thus, my brethren of the clergy, should we teach our people, and lift up continually before their eyes the cross of Calvary.

And, oh, when our people once more are filled with that love which is begotten by the contemplation of the love of God which is in Christ Jesus, we shall need no appeals, no systems or methods. They are rich then, as we were so effectively told last night, and they will be rich in good works. But these truths must be presented, my brethren, by men of faith. The man who speaks of the love of Jesus Christ, must be a man who has that love in his heart. The missionary who goes forth to turn men from darkness to light, from unbelief to faith, must have that faith which the Apostles prayed for when they came to the Lord and said: "Lord, increase our faith." They had left all to follow Him. They believed Him to be the true Messiah, and yet these Apostles came to Him with that prayer, and the Lord an-

swered in a way that indicates He perfectly recognized the fact that they really lacked faith. "If ye had faith," He says, "as a grain of mustard-seed," the smallest particle of faith, "ye should say to this sycamore tree, Be thou plucked up by the roots, and be thou planted in the sea, and it should obey you." He repeated the same declaration, essentially, three times over, on different occasions. "If ye had faith as a grain of mustard-seed, ye might say to this mountain, Be thou removed, and be thou cast into the sea, and it should be done." Now those men had faith, faith which led them to accept Him as a Saviour, but they were at that time utterly lacking in the faith which was necessary for the promotion of their great missionary work. They were convinced of that lack, and therefore they came to the Lord and said: "Add to us faith. Whatever else we have, we lack faith; we cannot do this great work or perform this great mission unless Thou givest us that faith which lays hold upon the power of omnipotence. That is the faith we want, which we must have—the faith which actually lays hold upon that almighty power, and which can actually remove mountains." My brethren, when our own missionaries go forth with such a faith, and our own ministers preach with such a faith, then we shall find the responsibility of the people recognized, and this great missionary work will be done. I know of no other effective means or methods.

Bishop Potter—We have heard the right reverend brother from the eastern section of the country. I think you will be pleased to hear a representative from the southern section, and I see Bishop Elliott, of Texas, here present.

THE BISHOP OF WESTERN TEXAS.

In a late paper by the Metropolitan of Canada he says: "It was not till 1793 that Canada was formed into a diocese of the Church of England, the bishop having then only six clergymen under his charge. . . . Much money was expended by the Society for the Propagation of the Gospel on these missions, and to this day she continues to aid our struggling dioceses. . . ."

"The formation of Canada," he continues, "into an episcopal see was at the time a substantial mark of progress. But now that see may be said to have given birth to fourteen dioceses; . . . and that Church once so feeble, now covers the whole of British North America."

I have quoted so much from this learned bishop because it tells of the boldness and faith which led a few faithful men to enter a field in which the Latin Church had already struck deep its roots; and further, how that mission was sustained, by the expenditure of "much money," until it grew into great dioceses stretching "from Newfoundland in the east to Columbia in the west, and from Athabasca in the north to the United States in the south."

And we may learn from the successful experience of the Canadian Church how to answer two questions, the one propounded in moments of dejection by the *givers*; the other by the *workers*, in behalf of missions. The first are led to inquire, when pressed anew, Must this drain be perpetual, must we continually give? The laborers on the other hand, working in far-off fields, in their turn ask if all the precious years of men's lives must be spent at the outposts? The reply is—that to build up even in this day a true branch of that Church founded upon a crucifixion, and nourished by the gifts of those who sold lands and houses and laid the money at the apostles' feet, requires faithful, cheerful, continued giving, upon the one hand of lives, upon the other of treasure; these must be offered freely if we are to succeed; but offered to God in spirit and in truth, they are never offered in vain, but are built into the walls of that eternal city which the apostle saw coming down from God out of heaven. Furthermore, I felt peculiarly interested in that account of the rise and progress of what we may justly call the great Canadian Church, because the little band, sent out from England, of seven—a bishop and six priests—entered a field where, in some respects, the conditions were similar to those which obtain in that missionary district of which I am here to speak, the missionary district of Western Texas. It is the same Latin Church brought into each territory by a Latin race that has been found upon the ground. In each case were these early missions founded under the direction of the Franciscans, and in each case have they been succeeded by fiercer, more fanatical orders, tinctured with the spirit of that sinister society which, veiled beneath the blessed name of Jesus, directs the policy of modern Romanism.

Texas was a Roman Catholic country, where no toleration was known until an Anglo-Saxon Republic proclaimed her free. To show how strong that body is in Western Texas to this day, and how it has been fostered by well directed Roman Catholic emigration, I will state that in the city of San Antonio, which has a population of 17,000—Americans, Germans, Mexicans and Poles—that while there is one

Episcopal church, and one church of each of the prominent denominations, there are five Romish places of worship. The cathedral of San Fernando is Spanish; there are also German, English, and Polish Roman Catholic churches, besides the chapel attached to the convent of the Ursulines. They have large schools, while there are no distinctively Protestant schools in Western Texas, save those which we have founded and are building, and for which may it please God to raise up friends.

Still we have the great advantage of being able to show people, not what Romanism is when chastened by an opposition which makes it respectable, but what it is where it has had two centuries of religious, financial, and political monopoly, and has evolved Mexico. It was in face of similar opposition that the Canadian Church, with her bishop, six clergymen, and 400 communicants, rose to be the great exponent of primitive truth in the Dominion that she is today, and so cherishing the same truths may we, with God's blessing, hope to prosper, if, as in her case, there shall be found those who will give money and those who will give life.

Besides this extensive occupation of the territory of Western Texas by Romanism, the German colonies introduced in 1849 and 1850, while bringing industrious mechanics and agriculturists, brought also that ruinous spirit of infidelity which has made such headway in that illustrious nation—and at a great Maifest held a little over a year ago in the city of Galveston, the orator of the day congratulated his audience upon the return to the old primitive heathen festivals of the Teutonic race, as far preferable to the superstitious anniversaries of Christianity.

These two forces, Romanism and infidelity, are leagued to take away our Bible and our Sunday. The first believes God's book dangerous to the laity—the last derides it altogether.

The Mexican thinks God's day is kept holy by races, monté, and cock-fights after mass. The infidel goes with flowers and music to his beer-garden to drink and dance. The Church takes up her testimony against this desecration. O beloved, you who by statute have thus far preserved your Sunday, if you value your society, your morality, and your religion, do not relax your laws in favor of the cockpit and the beer-garden. The argument seems, at first sight, plausible for making God's day man's day; but the time will come, if you weakly give way, when you will see on that day theatres, shops, beer-saloons, and music-gardens filled with your own children, discovering to your horror that what you intended only for recreation has ended in dissipation, and that the great Divine landmark of God's day being removed, society drifts insensibly into irreligion and demoralization.

You may ask, What have we to set in array against these hosts? and truly, if there was not in our hearts the consciousness of right; if the knowledge that we are fighting, by God's grace, to maintain the eternal distinctions between right and wrong was not within us, we should be utterly disheartened when we come to number our little band. But the steadfastness of this communion to the old faith; the past and present grandeur of the English-speaking races, and their uniform regard for God's day and God's Book, is working for us; Cranmer and Ridley and Latimer are working for us, as Torquemada and Loyola and Voltaire and Comte work against them. It may be, "therefore, that the Lord will work for us, for there is no restraint to the Lord to save by many or by few."

The portion of Texas which is known as Western Texas may be roughly stated as being all that country lying between the Colorado river and the Rio Grande; it comprises two fifths of Texas, and is large enough to constitute three or four very respectable States.

As you go north-west from San Antonio the settlements become fewer and farther between, until the last forts are passed, and you are in the country of the Indian, the outlaw, and the cayote. In this border-land we have twenty-one points at which our missionaries are laboring, besides two forts, where chaplains, who are Churchmen, minister at their respective posts.

To carry on this work we have six presbyters and two deacons, and an additional deacon not regularly engaged in the mission, but who from time to time, without remuneration, officiates as occasion serves—nine in all, not including the bishop or the chaplains already mentioned.

These missionaries occupy parishes and stations varying in size and appointment from the stone cathedral in San Antonio, under the charge of Dean Richardson, with 215 communicants, to the adobe hut, where on the border two or three are gathered together.

In San Antonio we are the largest Protestant body; at San Marcos the least. It has been the great good fortune of the jurisdiction to retain for the past four years, with two exceptions, its entire working force, and to have added to it. These devoted brethren have built new churches at San Marcos, Luling, Corpus Christi, Seguin, and Brownsville. The next to the last is the

work of the Rev. Mr. Hutcheson, now of Northern Texas: the last the result of the labors of the Rev. Mr. Lavery, chaplain of the Twenty-fourth Infantry; and I am glad to say that out of \$33,000 spent in the four years for building purposes, only between \$7,000 and \$8,000 has come from beyond the limits of the district. I simply mention this to show that while in dire need of help, and asking for help, meantime we have endeavored to help ourselves.

It would be tedious and impossible to tell you of each particular point, so on passing will only mention how the Rev. Mr. Fuller is laboring at four stations, travelling one hundred miles every month to make the circuit, having chapels at three points, and earnestly begging for help to put up one at Gonzales. How the Rev. Mr. Chapin, besides teaching the classics faithfully in St. Andrews, Seguin, has a mission at Hallettsville, where there is no church building of any sort or description, and how he is calling for assistance to build. How the Rev. Mr. Starr, having seven points, tries to disseminate himself over a territory as large as Vermont or New Hampshire, travelling 200 miles every month, and in order to keep some account of himself is pleading for an assistant to share his work. Of Dean Richardson at San Antonio without help. Of the Rev. Mr. Carnahan at Seguin, with a parish and two schools to look after. Of the Rev. Mr. Ayres at Brownsville, with the whole of Mexico staring him in the face, full of Romanism and the no faith which is its shadow. Of the Rev. Mr. Wagner, at Corpus Christi, striving to pay for his church, and Mr. Burton sustaining himself at his mission stations by supplementing preaching with teaching.

To tell all or half of it would simply be to recount the demands, the trials, the successes, the failures, the sorrow and gladness that has been every where, in all ages and places, the history of missionary labors.

But the few minutes remaining to me I will take up by saying something of education. It is four years ago this month since it pleased God to remove from his labors one of the best pastors that the city of New York has ever had. I speak of the Rev. Dr. Montgomery, late rector of the church of the Incarnation. Having been for a time associated with him, and been received as a son rather than an assistant, it was my determination that, whenever I should be so fortunate as to establish a school in Western Texas, it should bear the name of my departed friend. It was eighteen months after my removal to Texas before I saw my way to even the commencement of a fund; then a lady of New York—let her name be known—Mrs. Sarah J. Zabriskie, sent me \$500 for the Montgomery Institute.

Let it always be borne in mind, my brethren, and I am sure the Domestic committee and its able secretary in the struggle for existence since 1874 have never forgotten it, that the missionary jurisdictions established by the general convention of 1874 were not launched upon the flood-tide of commercial prosperity, but organized when, after a terrible financial revulsion, the nation was groping back to the stable basis of specie payment; in these dark days we have grown, but the growth has been slow. Again, eighteen months elapsed before we were much nearer our school, and then it was built on this wise: A party of Jesuits expelled from Mexico for political intrigues, after stopping for a time in San Antonio, settled upon the town of Seguin, thirty-six miles east of the former city, as the most eligible point for their operations. They purchased the best building and lot in the town at a cost of \$4,000, and spent as much more in repairing and enlarging it, and then proposed to educate the youth of Seguin. Very soon prominent men of our little congregation declared to the rector that they must either send their sons to the Jesuits or have them grow up in almost ignorance. It was at this juncture that the Rev. Mr. Carnahan, our missionary at Seguin, proposed to the townspeople that if they would build a parochial school for boys, and deed it to the Church in perpetuity, we would supply better teachers than the Jesuits, not foreigners, but Americans; keep the school up to a good standard, and also place in or near the town the "Montgomery Institute" for girls. This was at once agreed to, a lot was purchased, and a neat building erected, which we have called after the parish—St. Andrew's Academy—the whole the property of the Church, and it has been in operation since last February, and is now paying its own way. Since that time the English-speaking boys have been withdrawn from the Jesuits, leaving only a few Mexicans.

This action pledged us to build in Seguin at no distant day, the "Montgomery Institute." The \$500 given originally for the school had grown to \$1,200—and with this we began. Had our subscriptions all been paid we should have had the recitation rooms finished and paid for; as it is they are partially finished and partially paid for, and the school opened on the 1st of October. I said partially finished and partially paid for: is it too much to hope that I may find

those liberal enough to come to our aid so far as to enable us to put up the boarding department of our institution, which, when finished, will give Protestant girls an education? A few hundreds or thousands will go very far with us, who are struggling to maintain ourselves against violent evil opposition.

At San Antonio we hope by the 1st of January, through the munificence of Miss Wolfe, of this city, to come into possession of St. Mary's Hall, which will be immediately organized as a Church school of superior grade for girls. When this is done Protestant parents will no longer have any excuse for sending their children to the Ursuline convent.

Not unfrequently I am asked, Are you encouraged in your work? And I can answer "Yes," from my heart, but not encouraged so much from what another would see in the field as from the changes for the better that I have seen, for I have the past as a standard of comparison. Through the diligence of our missionaries churches have been built, schools put into operation, scattered sheep brought home to the fold; the communicants have increased thirty per cent., the confirmations a hundred per cent.; but all this is mere statistics, than which there is nothing so unvarnished, except history.

Suppose in the foretime the Church at Laodicea had reported 500 communicants and \$20,000 of contributions, and the Church at Smyrna had reported 150 communicants and \$3,000 of contributions; and suppose the Church at Laodicea had gathered together this \$20,000 by such iniquities and enormities as church fairs,—yet people would have said, "Look at the Church of Laodicea! how it is growing, and how strong!" while poor Smyrna would have been pitied and not considered much of a Church after all. Therefore, I say, there is nothing so unsatisfactory in this matter as statistics. What we want to know is how far the spirit of the Lord Jesus Christ is in this matter, and not how we are working the machine. I say, therefore, it has not been statistics that has encouraged me.

But I have seen more than one point, after having been nursed into life, when left without a missionary, not dwindle and droop and die, but rally about its Sunday-school, keep up its Bible class, and in the absence of a lay-reader the teachers have gathered together and had a service of song, and thus maintained the life of the station until another clergyman could be obtained. This is a severe test in new work, but it has been applied with the happiest results.

Yet more than this: as visitation has succeeded visitation, I have seen the indifferent become interested, from infrequent attendants at service become constant hearers, then gradually not hearers only, but doers of the Word, leaving sin and turning to righteousness.

Yes, I have been encouraged by many things, but most of all by seeing souls one by one growing in grace and in the knowledge of our Lord and Saviour Jesus Christ, and listened while men and women called that Church blessed which had brought salvation unto them.

These things have encouraged me.

THE REV DR. MORGAN.

I came, sir, as a parish priest this morning, not expecting to say one word. I came simply to be instructed and to be enlightened and to be stimulated, as I have been greatly. I bless God from the bottom of my heart for the inspiration which led me early to this house of prayer, and which enabled me to unite in the blessed sacrament which preceded this special missionary service, and which has allowed me to listen to the earnest, inspiring words which have fallen from the lips of our right reverend father. I merely intend to say this—that we need occasionally to be thus aroused. The pastors of the flocks should hear such trumpet tones. They should hear them often, and I think they would usually be disposed to act upon them. It occurs to me very frequently, as it doubtless does to other pastors of large flocks—leaders of influential communities, so to speak—is it necessary that there should be this eternal iteration in respect to missionary work and missionary offerings and the missionary spirit? Is it necessary that these appeals should follow one after the other so continually; that we should hear every day and every week the same cry for help, the same statement in regard to missionary destitution; is it necessary? Merciful God, is it necessary that we should pamper ourselves? Is it necessary that we should clothe ourselves in purple and fine linen? Is it necessary we should gather around ourselves all the superfluities of a luxurious life? Is it necessary that we should cover the world with our tumult, as we seek after those things which may please ourselves? Dear brethren, God will not tolerate this. It is not necessary that we should please ourselves. It is not necessary that we should console ourselves with these luxuries of life. It is necessary that we should do His work; that we should do it well; and that our work, whatever it may be, wherever it may be done, should bear the mark of the cross. Wherever I turn over the pages of the New Testament I find

that Christian disciples stand associated with salt, and with leaven, and with light. They are to brighten the face of this world; they are to do the work of which we have been hearing this morning; they are to do it unflinching; they are to do it with all their might, and, as it were, upon their knees. And, brethren, I speak especially to those that are associated with me in the work of city exertion and effort—let us gather lessons; let us feel the inspiration of this sacred hour; let us do what we can to hold up the hands of these noble men who are doing the work of Christ in the different portions of our beloved land and under the auspices of our beloved Church. Brethren, we must, if we are faithful to our duty, we must help them; we must help them with all our might. "The silver is Mine and the gold is Mine" saith the Lord God of Hosts.

THE BISHOP OF COLORADO.

I was not aware, my brethren, that this missionary conference was to be of so formal a character, and that written addresses were to be the order of the day, and consequently have made no special preparation. But of course the facts concerning missionary work of Colorado are very familiar to my mind. I have often wished that at meetings of this kind a large map could be exhibited showing the extent of the missionary field—the field of domestic missions. Upon such a map I should like to point out to you the interesting points for mission work in Colorado and Wyoming. If a line should be drawn north and south, about one third of the distance across Colorado, on this side of that line all the missionary field known to the Church four years ago would be embraced. You would see the missions of Cheyenne and Laramie in Wyoming Territory; you would see also a line of missionary stations from Cheyenne southward—at Greeley, at Baldwinville, at Denver, at Littleton, and a mission station just being formed at Colorado Springs, and further south at Pueblo; and efforts are being made to establish a mission at Cañon City. Then westward from Denver you would find several roads reaching into the mountains, and missions along and at the termini of these roads, at Golden, at Central City, and Nevada, at Idaho Springs and Georgetown. That would be the whole field of missions in Colorado as it was four or five years ago. During the past four years all of these missions have been greatly strengthened, and several new missionary stations have been added, for which churches have been built and rectories secured. The increase in the number of communicants in the stations of four years ago has been about seventy per cent. There are now in the jurisdiction, as reported to the last annual convocation, 921 communicants. The amount of moneys raised in the jurisdiction has been increased many fold. The amount of contributions within the jurisdiction for the last year, or eight months of the last year, from September to May, were about \$15,000, raised for the various purposes of Church work. Within these limits, viz., the eastern third of Colorado, this side of the highest range of mountains, two schools for higher education were established by my predecessor. Four years ago these schools were not succeeding according to the expectations of their founders. I am glad to say now, in regard to Wolfe Hall, the school for girls in Denver, that it is succeeding beyond what could then have been our highest expectations. The school is so full that an enlargement seems absolutely necessary. The school has a fine reputation throughout the jurisdiction, and there are likely to be more applications for admission to it than we can receive without an addition to the building. The other school—Jarvis Hall—with its apparatus, furniture, and a library of more than one thousand volumes—is in ruins; that is all that can be reported of it. The same must be said of the Divinity school, Matthews Hall. But if, when Jarvis Hall was erected, there might have been ground for the belief that the effort to establish a boys' school was premature, it is not so to-day. The time has come when a good school for boys should be founded and built in Colorado. The boys' school at Golden is continued. I have just made arrangements for opening a school for boys in Denver. I bespeak for this effort, which will be a new effort, your sympathy, your prayers, and your offerings.

Now I desire to speak particularly of an entirely new field in Colorado, beyond the imaginary line which I mentioned—a line running from north to south, about one third of the distance across this great State. Beyond the first snowy range there is a new country opening up, of vast capabilities—a country of which we knew nothing whatever four years ago. Directly west of Denver, about 150 miles, a town has sprung up within the last year which now has a population estimated variously at from five to seven thousand—the town of Leadville. If you should visit that town and remain over night, in all probability the hotel at which you would stop would be a log building, two stories in height. You would be ushered into your bed-cham-

ber in the upper story. It would be all one vast room. The beds would be arranged on the floor, side by side, perhaps with accommodations for forty or fifty. It would be partitioned off at one end—an apartment for ladies—and your ears would be disturbed throughout the night by the noises, curses, laughter, profanity, which you would hear from a neighboring drinking and gambling saloon. And yet there are several thousand souls in that town—poor, but all seeking wealth in the rich mines of that district. Most of them too busy, too eager in their work, to care for anything else. We are doing nothing there as yet, because we have not the means of sending a missionary there, and it is exceedingly difficult to find just the right sort of men to send to such a field. I mention Leadville as one example of the way towns sometimes grow in the far West, and to show the character of such towns. There are others of like character in the part of Colorado to which I am now directing your attention—in the vast San Juan mining district of the south-western portion of the State. To give you an idea of the estimate that capitalists East place upon that country—for Eastern capitalists are the men who develop that country and receive the profits—I desire to state certain facts. The Denver and San Juan railway from Denver City to the West is now extended about sixty miles, and is rapidly pushing on over the ninety miles necessary to reach this town of Leadville. The Atchison, Topeka, and Santa Fé railway, which was extended two years ago as far as Pueblo, is now rapidly pushing up through Cañon City and the grand cañon to the South Arkansas, and building as rapidly as possible, in order to be the first to reach this important town of Leadville. This road is also building rapidly in New Mexico, below Trinidad, towards Las Vegas and Santa Fé. Another railway still, the Denver and Rio Grande, is also making arrangements to build a branch line to this same town of Leadville, and is also rapidly extending towards Santa Fé down the Rio Grande valley. Millions of Eastern money are being spent in railway building to reach this town of Leadville, a town, as I said, that was not known here at the East a little over a year ago; of course expecting to make further extension to the south-west in order to reach also Del Norte, Lake City, Ouray, and many other very important points in that vast mining district. Now, my brethren, we have scarcely begun missionary work in that vast region, because, as you will remember, a little more than four years ago the financial crash came. We were very much embarrassed in every respect in our work in Colorado. The dictate of my own judgment, as well as the advice from all my friends, was to move slowly and surely. We have endeavored to do this, to hold our ground and strengthen what remained. We have endeavored to do that, and thank God we have done it, with His blessing; and consequently we have not been able to make—we have not had the means necessary or the men to make—these aggressive efforts that we ought to have made, that we ought to be now making in this vast region embracing more than half of the more than 100,000 square miles of the State of Colorado, to say nothing of what we ought to be doing in Wyoming. But we must renew our efforts and redouble our exertions to possess this field while it is possible. The hands of the domestic committee have been tied. They have been contributing to the work in this jurisdiction all that they have had to contribute. In order to secure the four or five more missionaries that are necessary to take strong possession of that field, we must appeal to the Church at large. There is not a more important, a more promising field in this country, nor one where the Church is more needed, or would be more cordially welcomed, or could do greater good. Shall we not have the means? without which we can do nothing. In regard to Southern Colorado, I desire to state one, or two facts. What has been so well said concerning the aboriginal—or rather earliest—population of Texas is true of all the southern part of Colorado. It is Mexican. You are aware that all the southern portion of Colorado once belonged to Mexico. Its population is largely Mexican, and you see there, as you see in Texas and in New Mexico, what Romanism does when left by itself, for the people. We have one form of Christianity, which, unless it may exist in Texas and in New Mexico, is found nowhere else, I trust and hope, in the whole world. There is a peculiar secret religious society there in the Roman Church. We have made efforts, and are making efforts, to reach members of this society. They are called the "Penitentes or Flagellantes." Every Holy-week they lash themselves with the prickly pear, having first made large gashes upon the backs of each man with knives. They march through the country in procession, singing a doleful dirge. They carry huge crosses, larger than a man can well bear; they submit oftentimes to actual crucifixion on these crosses, their theory

being that men ought to inflict upon themselves as penitents the sufferings that were inflicted upon our blessed Saviour. There are several centres of this sect in Southern Colorado. We have drawn some of them into our worship, but my able missionary, who was making efforts in this behalf, with a strong hope of success, is obliged, from impaired health, in consequence of his arduous labors, to remove from that field. Who will take his place? At least two strong men are needed to carry on the work begun by Mr. Converse in the San Juan mission.

People are swarming into the western parts of Colorado to-day in vast numbers. Many of these people are intelligent, well brought up, educated as Christians—many of them, at least; but in those frontier towns they soon lose all sense of religion, unless the missionary follows them and gathers them into the congregations of the Church. They desire the Church. The Church well officered becomes the most popular religious body among them. Now, brethren, we all admit the infinite importance of extending the Gospel among the heathen. But is it not of great importance—I don't say equal importance—but is it not of infinite importance, that we should lay the foundations of the Christian Church and of the Christian religion among these people of our own race and blood in that vast growing empire? Now is the opportunity; the opportunity is soon passing away. Let us work, my brethren, while it is day, "for the night cometh when no man can work."

Bishop Potter—Dear brethren, we had the pleasure of hearing from a Bishop of Texas. There is another Bishop of Texas present who I think has something to say to us.

THE RIGHT REV. DR. GARRETT—MONTANA, IDAHO, AND UTAH.

I have been requested to read a paper which has been furnished me by a very much abler man than the bishop now named to you—namely, the Bishop of Montana and Idaho. He is not here present, and so I present you with his remarks:

The statistics of Bishop Tuttle's report show a steadiness of hold for last year, though under some heads the numbers are diminished. Only twenty-nine have been confirmed. But this small number is owing to the fact that the bishop spent half the year in the East, and has not yet visited Idaho. One hundred and eighty-four have been baptized, including twenty-three adults, and there are 625 communicants. The amount of money given by the people in the field is \$26,971.06, an amount a little less than last year. The value of Church property is \$150,000—all of it vested in the bishop.

The report alludes again to the marked steady growth of Montana in population and wealth, and expresses the bishop's unchanged conviction that this Territory should have a bishop of its own. He thinks that he is forced to neglect the other two Territories more than he ought in his efforts to give Montana anything like adequate care. Undoubtedly a bishop for Montana, and living in Montana, could largely guide in Church ways and secure for Church work the resources rapidly developing there. And far the healthier mode of dealing with such a population as that of Montana is to put them in condition to call out and organize their self-help, rather than to grant to them subsidies.

The one missionary in Idaho, the Rev. William Bollard, stands loyally at his post of duty, though it must be very trying for him to pass his days in such utter isolation.

The most valuable part of the missionary operations in Utah has been and is the work done in the schools. In these five schools 780 children, under twenty-three teachers, are being daily trained. Far more than half of all these children are Mormon born. And our schools are, by the irreligious as well as the Christian people of the field, deemed the most efficient instrumentalities for combatting and expelling the pestilent errors of Mormonism. The report gives thanks to the Sunday-schools and individuals of the land who have generously furnished to these schools many scholarships of \$40 per year.

These scholarships are the special help keeping the Utah missionary work in vigorous condition.

Three new school houses in Ogden, Logan, and Plain City have been built at an expense of \$7,300.

St. Mark's Hospital is in a better condition than ever. Five hundred patients have been cared for, and \$9,000 been raised in Salt Lake City and expended for them. And the citizens of Salt Lake are rallying around the Rev. Mr. Kirby in a movement promising to be successful for purchasing the property now occupied in rental by the hospital.

There are two candidates for Holy Orders and three postulants in this missionary district. One candidate is at the General Theological Seminary and one at Nashotah. Two postulants are at Trinity college. Of these, three received their preliminary preparation in our Utah schools. And one clergyman of the district, the Rev.

Samuel Unsworth, was seven years ago sent East to St. Stephen's college from St. Mark's school, Salt Lake. Mr. Unsworth carried off honors at college and seminary, and now returns to bear cheerfully the burden of ministerial duty with those who were the friends and guides of his boyhood. Under him, and with the help of funds left by a faithful Churchwoman of New York city, the bishop hopes to start the work of a "St. Paul's chapel" to the cathedral in Salt Lake.

In caring for his candidates and postulants, the bishop has been generously aided by the Rev. Mr. Kirby. Together they have expended for this purpose near \$1,200.

There are eleven clergymen now in the district, and seven churches; of these last, three are of stone, one of adobe, and three of wood. And the report records, thankfully, the fact that there is not a penny of debt on any one of them.

St. James's church, Deer Lodge, was consecrated by the bishop on St. James's day. It was erected under the wise guidance of the Rev. M. N. Gilbert, who has now changed his work and residence to Helena.

The bishop acknowledges over \$20,000 received this year, as against \$15,000 last. This does not look as if times of straitness made Churchmen and Churchwomen forget their duty and privilege of giving to the missionary work.

He reports his debts as \$8,876.50—a few dollars less than last year; and most thankful is he that the difference is found to lie on that side.

The report is written from Fort Shaw, Montana, a United States military post, and the garrison are spoken of as mostly out in the field on duty in the Indian country. And the bishop opens with declaring again that in his judgment the Indians would receive more justice and more real mercy, and the government would be saved large expenditures, if the agents of the nation in the Indian transactions of this distant frontier were the officers of the United States Army. Mormonism is spoken of in the report as not showing the signs of disintegration expected to manifest themselves upon Brigham Young's death. Thus far the institution remains united, strong, and seemingly of undiminished vigor.

But his own sphere of missionary work among the Mormons, the bishop says, is in a most healthful condition, and his whole report is of an encouraging tone to that degree that the whole Church may congratulate the bishop and ask him to push unflinchingly on in his frontier campaign.

At the conclusion of the address the speaker said:

Right reverend sir, you have been kind enough to say that a bishop of Texas had something to say on this occasion. It would seem a little unfair that I should descend from this lofty eminence without, at least, saying a word. In the jurisdiction over which I have been called upon to preside, we have a hundred thousand square miles of territory. We have over nine hundred communicants and eleven churches. Eight new ones have been built in the four years of my episcopate there. In the building of these churches one fourth only of their cost has been supplied from funds outside the jurisdiction. You can thus see that a very large amount of self-help has been developed by the people, and a readiness on their part to contribute of their means and substance toward the erection of these churches. In some instances outside aid has been hardly solicited, and only the small amount of a single hundred dollars has been contributed in one case. We thus feel largely encouraged in so far as that element of our work is concerned, and feel hopeful for the future, although appalled by the magnitude of the interests involved. We feel that towns are growing up with more rapidity than we have means to overtake, so far as providing the population with churches is concerned. To build, on an average, two new churches a year, will hardly keep pace with the growth of the towns. One hundred thousand souls are flowing in annually upon my soil. Many of these belong to no religious body of any sort. Some of them belong to the various sects, and a fair and reasonable proportion belong also to this Church. To provide for them, my friends, becomes my imperative duty and lofty privilege. But how to provide? They come to us because they are poor to seek new homes in our country. They come to us because the homes they possessed once in other lands no longer probably stand at all—remnants of families whose country has been swept by war and reswep by the still more devastating tide of pestilence; families often of high lineage and intelligence and noble breeding; with all their pride, if you choose, but oh, with all their culture and all their claim as well, upon all this Church can do to sustain and bless and provide for them in their new homes and under their new circumstances. Besides these, dear friends, we have a great number of other persons, who came into our country, not exactly destitute, but still having in that new

land everything to provide and very little to provide with: their own lands; to be acquired, their houses to be erected; schools and various institutions for the general good have also to be made; and thus it is that the people are taxed and taxed continually in a new land as they were not taxed in the old one, because upon the liberality of a few depends the possibility of doing any of these things so essential not only for the religion, but for the mere morality of the community. Institutions of every kind, whether of mercy, education, or religion, or any other purpose of good, have to be provided by the generous liberality of the persons who are upon the ground, and thus you see how innumerable are the claims upon them and how many the difficulties. Then you must add another consideration: that in our new country every kind of Christian body has to be represented—represented in the church building, for it is in this way that they take crystallization and form; and thus a little community of two or three thousand inhabitants is called upon to erect possibly five, six, or seven houses of religious worship. Everybody has to contribute to these buildings, and you can easily understand under these conditions and circumstances that there is an exceeding difficulty in obtaining from the people such aid as I may need to build what many would call a superfluous agency in their midst. And were it not, my dear friends, that we feel our whole hearts filled with the Divine conception of Christ; were it not that we look upon this Church as the organized body of the Son of God for the carrying forth of His great purpose of benevolence and salvation in this new land; were it not that we feel deeply written in our hearts that she is the catholic and historic Church of this country; were it not that we feel that upon her has been laid the special Divine authority, mission, and jurisdiction to save the souls of these people; were it not for such convocations as these, futile would seem the effort and vain the enterprise to urge men forward to man the breach and add one other body to the sect-riven population of our soil. But we feel that our grand commission is to heal the wounds of dismembered Christendom, and restore the shattered community of human thought in Christ; that our great prerogative is to hold the historic basis and build upon it the noble temple which shall be of living stones, one in its order, one in its ideal, as one in its object, its dedication, its purpose, and its God. And thus, dear brethren, we have a great work indeed to do in that land which has not any dominant and any peculiar distinctive religious characteristics, except it be that which may be characterized as utterly vague, utterly divided, and infinitely divisible. We have not the overshadowing upas-tree of Romanism, though we have some of its branches; not the widespread influences of infidelity, though many of its keenest and most potent energies. We have not upon the other side any of the Christian bodies largely in the ascendancy, though we have all of them more or less. We are simply in a condition of chaos, religiously speaking. How different is the condition of things upon this coast! Here Christian bodies have found their individual centres of gravity. Here their individual orbits; here in their own appointed course, around the great central sun, do they each and all of them revolve in their own appropriate spheres; but with us these things are but taking shape and form. We are in the nebular age, in the creation of bodies ecclesiastical.

We wait for centres to be developed, for life to be gathered around those centres for rings thrown off to break again and form new globular masses and revolve around the centre of attraction. During this period of formulative agency this Church is called upon to come in to give the power of light, to give the order and the law, and to appoint the orbit wherein in future these bodies, blended into one, shall course around the great central luminary of the Christian heavens. And certainly here is a destiny, an opportunity, a duty, a privilege which cannot be over estimated in its importance, and the urgency with which it should be availed of. I must not detain you one moment longer.

Bishop Potter—The time has come to pass on to the subject of Indian Missions. The Rev. Mr. Rogers, secretary of the Indian committee, will read his report, after which we will listen to Bishop Whipple.

STATEMENT BY THE REV. MR. ROGERS.

The Indian missionary work of our Church, in charge of the committee for Indian missions, is among the following native tribes:

The Oneidas, in the Diocese of Fond du Lac, under Bishop Brown.

The Chippewas and several scattered bands of Sioux, in Minnesota, under Bishop Whipple.

The Dakotas, in the missionary district of Niobrara, under Bishop Hare; and

The Shoshones, in Wyoming, under Bishop Spalding.

Within the field now indicated there are at present 27 stations where mission work is in progress,

viz., 1 among the Shoshones, 1 among the Oneidas, 4 among the Sioux, 4 among the Chippewas in Minnesota, and 17 among the Dakotas in Niobrara.

Twenty places of public worship are already erected in the various portions of this Indian field, viz., 1 among the Oneidas, 2 among the Chippewas, and 17 among the Dakotas.

The mission workers among these native tribes now number 52, viz., 1 missionary bishop, 10 white clergy, 10 native clergy, 16 native catechists and teachers, and 15 women helpers, distributed as follows, viz., 1 white clergyman among the Oneidas, in the Diocese of Fond du Lac; 1 native catechist among the Sioux, in Minnesota; 1 white and 7 native clergymen among the Chippewas, in Minnesota; and in the missionary district of Niobrara, among the Dakotas, the missionary bishop, 8 white and 3 native clergy, 15 native catechists, and 15 women helpers.

All these 52 depend for their entire support upon the offerings of the Church made through the committee for Indian missions.

Nine native candidates (1 in Minnesota and 8 in Niobrara) are preparing for the Holy Ministry.

The receipts for this Indian mission work during the year ending September 1st, 1878, were \$34,555.09. Of this amount the sum of \$6,508.91 was for special objects, leaving about \$28,000 for the general work in charge of the committee. The schedule for that work, adopted by the board of managers, called for a little less than \$36,000. As a consequence of this disparity between the needs of the work, as provided for in the schedule of appropriation, and the receipts, the salaries of the 52 mission workers for the months of July and August (amounting to some \$6,000) were unpaid at the close of the fiscal year, September 1st, 1878.

The work itself, both school and missionary, in this Indian field, is prospering. Statements received from the workers in the various portions of it speak of steady growth and improvement in both material and spiritual aspects. Not to enter into details, a single fact may suffice to show the advancement which Christian work is making among the Indians under the care of the Church—the fact, viz., that there are already nearly 900 native communicants of our Church, of whom 75 are among the Sioux and 185 among the Chippewas, in Minnesota, 150 among the Oneidas, and 480 among the Dakotas.

I am very happy to state that since that period arrangements have been made simply by putting the debt from one shoulder upon the other; but, thank God! the missionaries, and teachers, and catechists, within the next week, will receive what has been due them for many weeks—for the months of July and August.

ADDRESS OF BISHOP WHIPPLE.

I have no argument in behalf of these Indian missions, and I shall not discuss what the world calls the Indian problem. To my heart there are but two sides to that problem: the one, men in a Christian land going down to death without having heard so much as that there was a Christ; and the other, that Word that came down from heaven for our salvation with all the tokens of God's blessing. It has been a very perplexing and sometimes hard, weary work, but there has been this that has always been a comfort to every worker in Indian missions; it is the marvellous history of the triumphs of our mother Church in doing exactly this same work. I have in my possession a letter of a Governor of Connecticut, written 220 years ago to the Society for the Propagation of the Gospel, telling the governors of an examination which he had held that day of some Indians who had presented to him papers written in Latin, showing their ripe fitness for collegiate study, and that they had also repeated to him some orations in Greek; and some of you, I dare say, know some of the reasons why those earlier missions were blasted by Indian war in New England. Parkman declares that it was by the instigation of the followers of another religious faith. If you come down to the days of the Revolution you find there the marvellous success of Ambrose in his mission to the Mohawks; and that mission was broken up by the Revolution, and after peace was declared the Mohawks were removed to Canada, and for twenty long years were left without a pastor; but when the missionary came from the Society for the Propagation of the Gospel he found that Brandt, their chief, had acted as a lay-reader for twenty years, and the congregation had met on every Lord's day, worshipping Almighty God. And what do you find to-day? You find that in the Diocese of Moosonee every single Indian tribe has been Christianized save only one Esquimaux tribe, and they are being gathered in.

I received last week a letter from the wife of that noble bishop whose home is within the Arctic circle, a diocese seventeen times larger than England and Wales, and she tells me that nearly every Indian tribe may be counted as having been won to the religion of Christ. I have a dear friend whom I think of very often

when I kneel in prayer, and he traverses a thousand miles every year on the Yucón river and has baptized an entire tribe whom he has won to Christ. I might speak of all those five missionaries' jurisdictions, and everywhere there is the same story of the blessed reward for faithful Christian labor. If I turn to the story of our own trials and, thank God! triumphs, I am reminded of three very remarkable incidents connected with Indian missions. The one was when my diocese was through its entire western border for more than three hundred miles a track of blood, and 800—many of them friends of mine—were sleeping in nameless graves. The missions had been destroyed, the missionaries were outcasts. One day in this city, when I was sitting in the ante-room of the House of Bishops, and, having received some peculiarly dark tidings that day, the tears would come, your beloved brother [addressing the chairman], the late Bishop of Pennsylvania—waiting now for us in Paradise—came and put his arm around my neck, saying: "I know why these tears come; but you are not alone. Myself and my diocese will stand by you in every effort for the poor and the helpless." And when his mantle fell upon that great-hearted layman (if it is an honor for any Church to claim William Welsh, it is because he had sat at the feet of him whose life was hid in Christ), there was no organization for Indian missions. I gave up my diocese, as I thought, to die in a strange land, and he came to me and said: "Be at rest, I will care for every mission. I will see that no harm comes to the work"; and he fulfilled the vow. There is one other incident of one whose name I will not mention, because, thank God! he still lives to give his loving help to those who are called to carry great burdens; but it was at a time when one thousand Indians had died of starvation, when communicants to whom I had given the bread of life—the soldiers told me they had seen them—picked over the dung to get half-digested kernels of grain to save their babes from death; times so dark that one hardly dared to look into the blackness; so, when I have taken to my own home a bright-eyed Indian child and trained her up as I would my own, she has gone back to the Indian country and been betrayed by one who ought to have been her protector; it was at such a time that there came a rector from this city to my door, and he came without invitation. "I believe," said he, "that you are right; but I don't know it. I shall spend my vacation, if you will go with me, in the Indian country," and for more than 1,500 miles and for wellnigh two months he slept on the ground, he lived upon salt pork, he saw with his own eyes the awful blackness, and he has given to every Indian worker all the love and help that a brave heart could give. I wish that I had the strength to tell, as I know in my heart, the history of Indian missions; I wish that Bishop Hare, that brave heart, as gentle as a woman and as strong as a giant, could tell his own story. I know of nothing that the malice of the devil, that the cupidity of bad men, that the shameful neglect of a Christian government, can do to hinder work that has not been done. As St. Paul said, "I have fought with beasts." Thank God that, with all our doubt and faith, with all our difficulty, God has rewarded more than a hundred-fold our halting step!

You may begin at the time when a homeless mission and a homeless people—the Sioux—were to be sent out—the government did not know where—toward the Rocky Mountains. You may follow along that history; and while it has been beset with difficulties—for I beg you not to think that the kingdom that Satan has held in unchallenged possession for centuries is to be surrendered without a fight—I will only mention, in speaking of that work among the Sioux, the congregations that I once saw—savage, painted red men, with scowling faces—I have seen such an entire congregation, with the minister in the chancel, the priest breaking the bread of life, the entire congregation Christian worshippers—sitting at the feet of Jesus, clothed and in their right mind.

I should take too much time if I told you the story how, for ten long years, we had no fruit; but, thank God! in the darkest hour, the Saviour lifted the curtain; and sometimes, when some poor lost soul had come home and my heart swelled for joy, oh, I thought, how must it seem to that dear Lord who sees all the travail of His own soul, and is satisfied! We have now at this time six English clergymen, besides the Rev. Mr. Enmegahbowh. This last Summer I ordained four Indian deacons. They have gone far out into the wilderness. I know that men have very unbelieving hearts when you talk about ordaining Indians as clergymen, and I took pains to take my examining chaplains with me, and some clergymen from other dioceses, and, I think, one of the most searching examinations in God's Word was undertaken that I ever witnessed. It was held that day, and they all bore testimony to the way in which that wonderful story of Christ, the story of God's revelation, was imprinted on the hearts of these In-

dians. I do not say that they know as much about some of the old heresies as is usually taught in the theological schools. Perhaps they would stumble a little if you asked for the shades of definition of those arch heretics that perplexed the Church, but they know what it is to live in the world without knowing that there is a Saviour. They know what it is to live in a home unblest by the religion of Christ. They know what the blackness of heathen darkness is. Ah! and they know by the intuition of the heart what it is to say "my Saviour." I should be very glad to describe to you at length some of the things that I have seen. Bear with me, I know not when I may ever tell you again about Indian missions. As the grave grows nearer, my theology is growing strangely simple, and it begins and ends with Christ as the only refuge for the lost. I am sure of this, that the work everywhere in the Indian country is an honest and real work. I do not say that all that are instructed grow up into the ripeness of the full perfect man in Christ. St. Paul wrote some strange letters to men called to be saints. I have had nothing to perplex my own heart that did not bring pain to the great heart of the greatest of the apostles. But when a man that you have known for years to have been the leader in savage warfare consents to have his scalp-lock taken from him, to cast aside his weapons of warfare; when he sits as a little child and asks if the blood upon his hands can be washed away, having the right to call the Great Spirit "my Father," then there has been somebody besides man at work with that poor heart; and when an Indian medicine-man, of whom every one who has worked in the Indian country can say, "That is the man that has always withstood me," when he says, "I have cast all these away; they are all wrong; I want to learn, and I will begin like a child; and I want to learn to be a Christian," you may be very sure that that is the work of the Spirit of God. It sometimes happens that we meet incidents, as I sometimes hear Bishop Hare speak of, that we hardly dare to tell to our Christian friends. They would smile and say that we were superstitious; but I am tempted to tell you one. It was of a woman whose son became a candidate for Orders, and she, living far away in the wilderness, heard that her boy was to be trained to be a Christian minister. She thought it was such an honor as could not come to a red man, and the good woman came a long journey in the dead of Winter. When she met her child it almost broke her heart; and I don't believe there ever was a soul that tried more earnestly to learn every lesson of the heart about Jesus Christ. The agent gave her an old log-house and a few acres of land, and that good woman had been baptized and become a communicant, and her house was a house where Christ dwelleth. You know these Indians have been fearfully afflicted by that plague of locusts. One day the sun was darkened. They all knew what that meant. Some of the Indians were mourning, and some gathered in groups, but that woman was in the middle of her garden on her knees. She would get up and walk about and go down on her knees again. She kept saying the same thing. Mr. Gilfillan asked her the next day what was the prayer. "O Lord Jesus! Thou knowest how much I love Thee. I am a poor widow, and have not got anything but this garden to save my child from death. Do drive off these devil's lice, for Thou canst." Well, the locusts ate up everything at White Earth except the poor woman's garden. You may say what you will.

I ought to say one word more. I know you are perplexed about this Indian war. You ought to be used to it; you have had one every five years for the last one hundred years. You go and ask the Indian department what is the cause of it. Dishonesty. Ask the army the cause of it. Dishonesty. Ask the bordermen. Blunders. Now I am not going to tell you the cause; I will only say this, that with my own ears I have heard the chief magistrate of the Union say to those Indians, "Go peaceably to the Missouri, and early next Spring you shall have exactly the home you wish." I believe he meant it. I haven't a doubt of it; but there is a power a great deal stronger than the man that sits upon the throne. And we have made other blunders. My good brother, in his report from Idaho, suggests that you turn them over to the army. I object to the simple making of experiments that always end in death. The question is simply, give them a government. Give them rights of property, give them homes, and the religion of Christ will do all the rest. That is all we ask. But I think we ought to take courage. You go to White Earth. A man can commit murder there without being punished. It has happened. I had a communicant murdered in cold blood, and they put the murderer in a fort, and within three months there came an order from Washington, "Discharge him, for there is no law to punish an Indian." I say, unhesitatingly, there is not a village that is more orderly in the State and Diocese of Minnesota than White Earth. To

what is it due? To the example of Christian culture? They have not had that. The men that have come to them have only used the name of Christ with blasphemy, and every evil has gathered about their homes. Is it due to Government? They have had no government. It is due to your mission that has taught them the religion of Jesus Christ. I have kept you longer than I ought. Brethren, I must say one thing. I know not what there is to be in the future, when I am sleeping with the dead. They may cry out, "Exterminate!" There is only One that can exterminate. There may be darker days than we have seen. Settle one thing on your knees at the feet of Christ. Ought we to carry on this work? That question settled, God will take care of the harvest. As for myself, I can say truly that among the sweetest hopes that come to my poor bewildered mind is the thought that some that I met—poor, blind, degraded savages—have gone before me, and they are singing that song that no man can learn but they who are redeemed from among men.

THE REV. MR. ROGERS.

I have in my hand a letter, received within the last two or three days, from Bishop Hare, written just before burying himself in the back country. He had been writing a few words in the hope that there might be a place, he says, for them at the missionary conference. If it be the pleasure of the conference, it will give me great pleasure to read brief portions of the letter:

Rev. and Dear Brother: I left the Yankton Agency suddenly on the 24th, and am now about to strike across the country from the Missouri to the new Rosebud Agency, the central point about which Spotted Tail's people are being gathered. It may be that there may be a place for a few words from me at the Missionary Conference to be held early in October, and I will try to finish, before burying myself in the back country, a statement which I have been preparing as opportunity was given on my journey.

The year has been one of trial. My health, however, has been better than it has been for several years, and my share of the trial I have been mercifully strengthened to bear.

Several agents, nominated by our Indian Committee, and who enjoyed my confidence, were summarily and forcibly removed from their posts in March by military officers, under orders from the interior department. The severity of their treatment is justified by the assertion that they were found to be guilty of the grossest frauds upon the Indians and the government, and accusations to this effect have been widely disseminated through the press.

It might have been supposed that parties so deeply interested in these proceedings as the Indian Committee of our Church and myself would have been apprised of the exact nature of these charges and the evidence upon which they are based. This, however, has not been done. As these agents passed, on their appointment, from the control of the Church to that of the interior department; as the Church never has had the direction of the agents' business nor the inspection of their books and vouchers; as the Indian department has at its disposition detectives, special agents, superintendents, and inspectors, whose duty it is to see that Indian agents perform their duties faithfully; as the Church has both through the Indian committee and through me always urged upon the government the strictest investigation of the agencies committed to its oversight and coöperated in every possible way in the rectification of abuses; and as the inspector to whose reports the removals above referred to were due was assured early in his investigations that exposure of wrongdoing in agents nominated by the Church, far from being looked upon as unfriendly, would be welcomed by the Church: I conceive that, even should the charges laid at the door of these agents be substantiated, no blame can attach to the Church, however great our mortification, should it be found that men whom we have trusted had betrayed our confidence and plundered those whom they were sent to cherish.

While these removals and the controversy consequent upon them have added immensely to my burden of care, and given occasion for infamous assaults upon my character, they have not, so far as I have been able to perceive, affected our missions and schools materially one way or another. The military officers temporarily in charge of the agencies, have shown every disposition to befriend our work, and it has gone on in its accustomed channels and at its usual rate.

Early in July I made a visit to a colony of Santee Sioux Indians, who some seven years ago broke away from the pupillage of the life of reservation Indians, gave up their tribal rights, removed a distance of 120 miles from their old home, and took up claims near Flandreau, in Dakota, determined to live as white men.

About half of them had been connected with a mission of the American Board, the rest were

members of our Church. Ever since their manly step was taken they have pleaded piteously for the services of the Church.

A large delegation of them travelled ten days over the prairie to meet me and plead their cause in person about four years ago. Another delegation appeared at our annual convocation in 1877. Their plea was irresistible, and I attempted several years ago to reach them, but was caught in a terrific snow-storm, in which I almost lost my life, and was forced to retreat. Since then various untoward events have interfered with my plans to send them a missionary; so at one time I was obliged to discourage the hope that the Church could ever come to them. With a beautiful faith which now reproaches me they held to the promises I had made them and discarded subsequent retraction. They assembled Sunday after Sunday and worshipped according to the liturgy of our Church, led by one of their number. After a time they put up a little log church, then hauled stones to a spot near by, where they hoped against hope that a better church would yet be built. Encouraged by the knowledge that their case had awakened the practical interest of ladies connected with St. Thomas's church, New York, I visited them, as I have said, in July last. While I found much in which there was room for improvement, their waving fields of wheat, their increased intelligence as contrasted with their wild brethren, the friendly relations which exist between them and their white neighbors, and their respect for law and order, afforded great ground for encouragement.

They crowded the school-house in the town of Flandreau, where I had service for them, and though they had only lay services, with the exception of two or three occasions, during the space of six years, they entered into the responsive service with delightful fervor, even singing the chants.

We had to surrender the school-house before the service was finished to a congregation of whites who were expecting to use it, but the whole assembly followed me over the fields to a house a quarter of a mile distant, where, with the earth for a floor, on a rickety pine table, in a house of logs, I celebrated the Holy Communion (about twenty participating in the sacrament), with emotions of gratitude, to which a floor of marble, walls adorned with alabaster, and an altar inlaid with precious stones, could not have added.

We have raised out here among our own people about \$150 towards erecting a church for this interesting flock; ladies of St. Thomas's church, New York, have added \$650, and a building is now in progress which will be worthy of so devoted a people.

I fear the people at the East are weary with the whole Indian question, so incessantly are discouraging pictures of its condition held up to their gaze. It must be remembered that it is only the sensational side of the story, *i. e.*, the lawless or criminal, which purveyors for the public prints find it profitable to herald. An Indian scare is always thrilling; dissensions in Spotted Tail's camp merit a flaming heading in a sensational newspaper. But how many care to note that in the midst of all this dissension and disorder a clergyman, a sister, and two day-school teachers have been devotedly working; that school has been carried on morning, afternoon, and evening with an average attendance of over sixty; that solace has been carried to the sick and disconsolate; that congregations of from 100 to 150 people have regularly assembled for the worship of Almighty God; that deep religious interest has attended many of these services, and improvement in life followed them; that twenty or thirty have been confirmed, and that the little flock, though jeered by bad men of the tribe and threatened with violence by the wilder ones, kept up daily prayers on the prairie amidst all the hindrances which inevitably attended their emigration across a wild country from their old to their new home? Slip after slip out from secular newspapers has come into my hands in which the real or imaginary shortcoming of missionaries have been served up by anonymous writers with ill-disguised relish. I have yet to receive one which narrates that a Christian lady, dedicated to the service of the Saviour, has given up the comforts and purity of her own home to minister to the sick and wretched amid scenes of wickedness like that at Sodom; that she has endured a journey of eight days and seven nights, through a wilderness in which during the whole trip not a human habitation was met with; that she has followed the people whose salvation she seeks in their migration across the wilderness, and now shares their tent life!

Let it be remembered an unusual dearth of other news the past Summer, which the pestilence at the South has only recently relieved, has led the public press to give the slightest ripple of evil upon the surface of Indian affairs a strained importance. Half the difficulty of the Indian question lies in the fact that everything about it wears the aspect of the extraordinary and grandiloquent. One familiar with the real

state of affairs wearies for the time when a squabble over a horse-race shall cease to be chronicled as "an insurrection," preparations for a feast heralded as the "eve of an Indian outbreak," and a set of horse thieves termed "a war party." There is a deal of truth in the remark attributed to a Piute Indian: "When three or four bad white men stop and rob one stage, maybe kill somebody, you send one sheriff catch three, four bad men; same way when some bad white men steal some cattle, or some horses, you send one sheriff; but when three, four bad Injun stop one stage, kill somebody, steal some horse or cow, you try catch three, four bad Injun. No; all white men say, 'Injun broke out, Injun on warpath,' and then come soldier for to kill everybody."

Bishop Potter—The next subject proposed for consideration is the mission to the colored people of the South. You will have the pleasure of hearing Bishop Dudley.

THE RT. REV. BISHOP DUDLEY.

Like my brother from Maine, my friends, I was somewhat in doubt as to why I possibly could have been selected by the domestic committee to open the discussion upon this department of our missionary work, because I am ashamed to say that, although I have felt some interest in this particular matter, I have not been very active. I repeat, I am ashamed to say it; because I stand here, my friends, to begin what I have to say with a confession that was made by a friend of mine (a young gentleman in a diocese in which I was born and brought up) recently to a public assemblage, that he stood there to say that, if it was possible, the Protestant Episcopal Church was more to blame for the ignorance of the negroes of the South than any other religious body, because the members of the Protestant Episcopal Church had been the largest owners of them in the days of slavery. And so, while I am ashamed to make this confession, I count myself happy that this is my privilege; that, by favor of the domestic committee, I am permitted to stand here as a man who was nursed in the arms of a black woman, as a man who is proud to say that he loved that woman better than any other woman on earth, next to his mother; that I am permitted to stand here and say a word in behalf of the work of this Church among that people.

While I do make the confession that I do believe the Protestant Episcopal Church was largely to blame for the fact that these people are ignorant, let me say that before the revolution came, that before this great change in the relation of the races one to another, there was a large effort made by the Southern people to educate those whom God had given into their hands. Yes, let no man misunderstand me, there was a large individual effort made by the women of that land. The mothers of that land were just as busy in ministering to the wants of those who were their dependents as they were to the wants of the children born unto them; yes, I bear witness to it, and those into whose faces I am looking now will sustain me in what I say. The result of it was that there were many who under their tutelage and guidance were made to receive the Gospel of our Lord Jesus Christ, though the Church, as a Church, did hardly anything—with shame be it spoken. Though I say that I myself and those to whom I am talking, many of them, know of their own knowledge of tender, gentle, refined womanhood gathering ignorance around about them on the Lord's day, and teaching the black children alongside the white ones in the mother's chamber—teaching the colored alongside the man that is talking to you now—to speak their belief in the one living God, and in the one Lord Jesus Christ whom He had sent,—yes, all honor to them!—far be it from me to speak slightly of them—the women rather than the men—who by individual effort and devotion stood ready to make up that which was lacking in organized work which the Church of Jesus Christ ought to do. Now I would further say, we are come to speak of them under changed relations, we are come to speak of how we are to evangelize this people now, when they are disposed, and have been more now than in the past few years, to receive any effort made for their improvement by those who formerly stood in the relation to them as masters. We are here to consider what we shall do, by the providence of God, now that the relation of the races has been changed; and remember that I as a Southern man am ready to thank God for this result of the civil war, and I am not here in any other sense than that we are come to consult how best to carry the Gospel of Jesus Christ, as this Church has received it, to those four millions of people who are now, in the providence of God, no longer subservient and dependent; no longer accustomed to sit and be taught, to stand and be told what they must do, or to hear the "Go thou there and do that," and "Stand thou here and do this"; who stand to-day in that land from which I come as free men, as

citizens, yes, as a mighty power in the body politic who are going to control, maybe, the legislation of this land. I remember once to have heard that apostolic man who has just taken his seat, say to the men of New York what I want to say to the men of America to-day about this race. The Bishop of Minnesota said to the men of New York: "You have got to take care of the poor people of this land or they will take care of you"; and so I say, You have got to take care of these people whom God hath set free from the bondage, and to whom have been given such civil rights that now the vote of one of them is just as mighty a factor in the land where I live as mine, or that of the governor of the State—we have got to take care of them, or they are going to take care of us. We have got to teach them the principles of Jesus Christ's religion, so that it may be a political, social, moral guide and all, or else imagination cannot depict what is going to be the result in this land, as I believe. How can we do it? May we be satisfied because other religious bodies are doing the work? In the State I live in the Baptists have gathered great multitudes of them, and I have seen in many a town I entered, a procession of men and women walking with dripping garments because they have just returned from the waters of their baptism, and now make a parade of their entrance into the kingdom of God. I am permitted again and again to witness the camorous worship of Almighty God by a great multitude of them, while yet an inspection of their life must declare that their new religion and morality are all divorced. Their religion is one in which the worship of Almighty God and morality is a different thing, without possible connection; and a man who has come back from the grave of his baptismal waters, where he is supposed to have been buried with Christ, yet finds no hindrance in this confession that he shall not find his way to his neighbor's corn-crib, and his own flock of pigs shall fatten on that which belongs to another. It has been said that this Church was a class Church, that it was intended to provide the luxury of devotion for a certain number of people. Then in God's name let us put an end to it if that be the meaning of it. If it is not wide enough and broad enough to hold every grade of man of every grade of civilization and refinement, let us put an end to it; it cannot be the Catholic Church of Jesus Christ which He came to establish. Don't let us save over our consciences by this thought—that because the Baptists and Presbyterians and Methodists are doing their work (I do not speak in any disrespect), there is nothing for us to do; and that as we have done nothing, that our mission is to the elevated and the refined, and that, with shame be it spoken, we cannot minister to a people who lack culture and refinement. Not only does that obligation rest on us equally, as upon all Christian people, but it rests upon us peculiarly because of our very system, our very claim, our very mode of operation. I remember that when I was a student of divinity, how ignorant, yet full of strong conviction as to what should be—and that was what always had been in the little place where I was brought up,—I remember once, in the town of Alexandria, I overheard a gentleman of distinction, who is sitting close in front of me now, make a remark which I thought to be the most extraordinary heresy as to expediency that I ever heard anybody make. My friend the Rev. Dr. Hopkins remarked in my presence that if he had anything to do with it, he would introduce the choral service into every congregation of negroes in the world. I think I turned pale when I heard him say it. Yet, my friends, I think that would have been wise—eminently wise. I think it would be wise to-day. I mean by this to illustrate what I have said of the value of our system. We should thus utilize one element of our system. What they want is authority. What they want in the second place in reference to worship is that which shall make use of their love of music, their love for all that appeals to the eye, the ear, the senses. It will have to be regulated that it may not run away to riot; that it may devote itself to the education of the mind and the heart, and not to degradation of the mind and the heart; that it be not the means of degradation into superstition. And I say we have peculiar obligation to help this people, because, first of all, we claim to speak with authority in the name of the Lord Jesus Christ. I suppose that all of us will agree that, whatever theory of the Church we may hold, the man who stands here as a minister is the authoritative ambassador of Jesus Christ, and that he stands here claiming to be able to speak with authority. "He pardoneth and absolveth all those who truly repent and unfeignedly believe His Holy Gospel," and only such a teaching of authority can reach this people. And so I would say, secondly, that a worship like ours, prescribed, regularly arranged in beauty and order, is the only one to be helpful to these people, and not a hindrance to the cultivation of their spiritual nature. These two things make it to be met, and right—make it our bounden duty that we,

rather than any other religious body in this land, shall come up to this mark. If we do not do it—suppose we do not do it—I believe that the system we declare to be the fullest of error will be the one that is going to get the largest number of them. Yes, I believe in the years that have passed since I went to Baltimore to minister—ten years ago—I believe that the Church of Rome has gathered thousands of these people in that city of Baltimore alone. I would not go, my friends, into the ulterior results, for that means a multitude driven by the lash of priestly authority up to the polls; that means one single man in a parish to cast the votes of the whole multitude who form that class. Leave them in ignorance, and they will but come to be a supple instrument in the hands of political partisanship. I do not care which party it is—in my judgment one will be just as bad as another, if depending on such ignorant following to perpetuate its power. I tell you, men and women, unless this Church comes up to the mark with men who are ready to give their lives, and men who are ready to give their money to lift up these people into the possibility of citizenship—real citizenship—I tell you the outlook for the land we live in is dark and gloomy and terrible. And in all these years can it be said that we have done anything? Yes, we have done something, perhaps we have done a great deal, if we take into account the poverty of means that we have applied. Have we done anything—the ministers of this Church of Jesus Christ? A man who certainly from his position might have been supposed to have all the ancient hostility of race to race; a man who was the honored and trusted subordinate of the great leaders of the armies in our part of the world; that man to-day, I am told by the people I know, has more influence among the colored men and women of Petersburg, Va., than any other man.

[A voice—Dr. Twing—And among the white people, too, sir.] He said to me once, "Were I to speak a word as to political action, one word simply of advice to do this or do that, my influence would be broken and gone." But because, my friends, they can understand that in him there is a man who, as a priest of God, is a man seeking to do them good, not to get their votes by purchase, with service or money, but to teach them the means of gaining an honest living in the world, to teach them the religion of Jesus Christ, that is really rational and sensible, therefore they honor him. Therefore, I repeat, he has more influence among the negroes of that city of Petersburg than any other man, white or black. Now are we doing anything? You will pardon me, I have a letter in my hand, given me by Dr. Twing; let me read from that.

LAURENCEVILLE, August 28.

MY DEAR MISS EMERY: I have not heard from you in some time, but I must write and tell you of the signal and wonderful manner in which God has blessed our efforts in behalf of our poor negroes. I wrote to you of Mr. Dashiell's visit to us, and requested him to send to you and Dr. Twing a copy of his report to the Diocesan Missionary Society, which I hope you have received. You will see from that report that Howell numbers about two thousand followers. Every year they hold a conference something like the Methodists, and transact all business connected with their organization. Last week this annual meeting was held at a church about nine miles from us. Our minister (Mr. White), my husband, and myself attended one day. We found an immense assembly of people, with their carts and wagons, and tables and fruit-stands, all negroes, except one or two white men selling cakes or fruit. We were treated with the utmost consideration by the bishop and his ministers, and were conducted to a rough log church, which was densely crowded inside and all around. The services commenced with their usual prayers and monotonous singing. How I wish you could hear the wild extempore prayers! Mr. White then preached for them a sermon of such strength and power, and so peculiarly adapted to his wild hearers, that I was myself astonished and did not wonder at its effect upon the negroes. They are very enthusiastic, and testify their assent and approval by moans and groans. At the conclusion of the sermon, Howell, their bishop, arose (I have written you that he is a poor, deformed old man), and said that the question had been discussed long enough, and the time had come it must be decided now, whether or not they would ask to be admitted into the Episcopal Church. "We are children," he said, "who have wandered far from home, and now, poor and blind and starving, we come to you and beg you to give us only one little corner in the poorest land of the old home farm, and if you will only let us in we will grub up the hedgerows and make some good corn yet." Such imagery suits the negro, and you never heard such shouts and yells as came from all parts of the assembly.

"But," he added, "some of you object: you say the Episcopalians have no religion, they don't believe in a change of heart; but I have a man here to-day who will answer these objections."

Mr. White got up and read from the Prayer Book several of the Articles, and then, with such earnestness and eloquence as I have rarely listened to, he proceeded to defend the Church from the popular charges brought against her. And when, at the conclusion, he said, "I stand here to-day as the representative of the Episcopal Church, and say to you that she, more than any other Church, is responsible for your ignorance, because she owned some of you as slaves, for she was the wealthiest; and now she comes to you and says, I am sorry for the past, and will atone for it; come to me and I will help and guide you, and give you the light and knowledge I once withheld," the effect on his audience was simply electric. I never witnessed such excitement. Howell asked if any one was opposed to union now, and was answered by screams from all parts of the house, "Not one! not one!"

Between forty and fifty of their ministers came to me afterwards, and I gave each of them a Prayer Book, and they expressed the most earnest hope that they might be allowed to be connected with our Church.

About three years and half ago, trembling at my own presumption, and scarcely daring to hope he would open my letter, I wrote to Dr. Twing, and asked him for a few books for my little Sunday-school, then composed of only a few little children and one or two old women. But he answered me most kindly, and sent me a large Bible for their Church, and such a supply of books that I was frightened lest I had wasted the precious mission money. The Bible was the first ever introduced in their churches. At that time they said the Bible was for the white man, but they must walk by inner lights; and, of all the sects, these Zion Unions were most inimical to the whites. For two years it seemed a hopeless thing to keep up the little Sunday-school. I was entirely unaided, as we had no minister in the parish, and the only comfort I had was occasionally a package of books from you, or your sister, or Dr. Twing, accompanied by a few words of encouragement and strength, which helped me more than you dreamed of when you penned them. But for more than a year I have been most generously assisted by our own diocesan board of missions; and since Mr. White has had charge of our parish he has helped me in every way he could. The precious books so generously sent have not been wasted; the bread cast upon the waters has not been lost; our poor black brother has been brought home from his wanderings, and now humbly begs for "a poor little corner in the old home farm!"

Now what does that mean? Remember that they are an enthusiastic people. I thank God with all my heart, on bended knees, that I am permitted to read these words; and yet, as I have said, be careful—remember how enthusiastic and eager these people are; how they may be turned into one path, and just as quickly be turned away from that path into another. Now as a result of that view I have spoken of the advantages of our Church. We are aware that we have to train them, and we cannot do that in any other way than by schools. I dislike very much to differ from the domestic committee, and yet I must differ from the domestic committee in that they do not think schools necessary. They say there are free schools established in the different States in the Southern country which are sufficient. Why, the free schools are hardly sufficient for anything. I left only last week a mission of mine in a wild country, where we have a mission and a school, and the school is the mission, and as a result of the establishment of our school we have the daily service of the Church. My dear brethren, we cannot do anything for these people except by the school; and I say the principal reason why this Church can do most for them is that this Church is a school—an educational establishment which Jesus Christ instituted, that men might be taught to walk in the path of His commandments. The chief way in which we are to benefit these people is by schools. I want to move that the domestic committee will reconsider this particular decision on their part, and that they will pass over and entrust these schools to the men who are already in the land—to the parish priests. They know better how to deal with these people. Let them carry on the schools and you provide the money, and I warrant you the results of their labor will not be in vain. [A voice: No schools of this class have been discouraged.] We have discouragements enough in the South without your sending any from New York. You will find that the people of the South are ready—and abundantly ready—to take their stand. I would like to tell you of the noble work of Dr. Tucker in Jackson, and of the man who was seen to go and meet a poor blind offensive creature and to take him by the hand, and to sit down by his side and to teach him the knowledge of our Lord Jesus. In that simple town of Mississippi Dr. Tucker believes that he is doing a great deal of work.

You people of the North here do not be frightened, do not be uneasy because my dear friends down in Virginia are going to have a theological seminary. We people who were born amongst

those people, who were brought up among them, and who love them because we were brought up among them, we understand how to deal with them better than you do who have seen them from a long distance, and have only seen occasional specimens of them brought up to be exhibited. God help us to realize then what we have to do, and help us to realize what it means to be a Christian. Then the treasury would overflow, and great will be the good, and the world will be conquered for the King. Amen.

THE REV. DR. CRUMMEL.

I am requested to make a few remarks to-day relative to the subject that has just been introduced by the Bishop of Kentucky. I have very great fears that what I shall say will be a dissonance, even a disturbance, of the remarks which you have heard. It is a very large subject. But, after all, it seems to me that the very first thing in looking at this subject of work among the black population of this country is to see where we are, and then, in the next place, to know what we have got to do. The black population of this country are the descendants of people who were brought to this country two centuries and more ago. When they were brought over from Africa they were native heathen. They knew nothing of the Christian religion. The people to whom they were bound had come over to this country and settled in the Southern States, but individually they had but little interest in them at that time, and that lack of interest continued for a very long period. In the large towns and cities of the South, some little was done for them. After a time they were permitted, some of them, to attend family prayers, and to go to some of the churches and sit in the gallery; but the mass of them, in the rural districts, on the plantations, were left to themselves. When you come to look at the religious aspect of things in this country two centuries ago you will notice one general, almost universal feature, that the form of Christianity proscribed this class. The first settlers of this country, for the most part Congregationalists and Presbyterians, were Calvinists, and the result in the rural districts was that the black population were left to themselves, and, left to themselves, the result has been that, having clever men among them who had got a few texts of Scripture in the families of their masters or from the churches they might attend, they went off to the plantations, and raised up in this country a form of religion which is a mixture of fanaticism, of ignorance, unscriptural, with a large intermingling of the paganism which their fathers brought from Africa. It has been a religion without a book, and we know with regard to all religions, whether Christian or pagan, that those which are not book religions are unorganized religions. They being religions of fanaticism, were immoral religions—religions without the roots of morality. Take paganism, and you find an unorganized religion—a religion that has no book. It is a low and degrading religion. If you look abroad throughout the world you will find that Christianity without a book presents the very lowest forms of Christianity, and the black population in general, in this country, have been left, in the want of Christianity, to make up a religion without a book, and all such religions are the lowest religions, whether within the domain of Christianity or within the domain of paganism. As has been said, there were some efforts made during the history of this country in behalf of the colored population. First of all, the Protection Society of England sent their missionaries to this country, and if you look at their documents you will find they were sent for the training of negroes and Indians; but the bonds of the Church of England two centuries ago were very limited. The commencement of the Church was very small in this country, and it had an influence upon a very small number of the population, whether white or colored; and the result has been that the black population have been divorced from a genuine form of Christianity in the land. In Virginia—the particular section of it where the ancestors of these people were—there arose the Zion population. They did not have a Bible in their hands, and their religion has been without a Bible, and without the doctrines of the Bible, and also without the morality of the Bible. The outcome of the whole system pursued with regard to the black population of this country is that in the rural districts are produced the very same features of superstition which their ancestors had two centuries and more ago in Africa. But a great change has taken place in this country—the result of the great civil war. What has been the effect of it? Well, sir, I need not remind you that all convulsions or revolutions are like earthquakes. When an earthquake takes place in Cuba, or the West India Islands, a large part of the population become demented. The shock takes away sense and reason; and it is just so in missionary convulsions. You read what Luther says about fanaticism in the different countries as the result of that great earthquake. This

great earthquake took away the brains of a large portion of the black population, and they sank down almost headless, if I may so express it. So it is that one third of the population are worse now than before emancipation. The result was demetation among them. But earthquakes produce another result, they are upheavals, and they sometimes raise the plains of the land and make them elevated, and people are carried to a higher, grander existence than before the earthquake took place. And that is so with a great proportion of the black population of this country. They have been raised to a higher plane of being than ever before. What is the outcome of that great change to them? In many instances disastrous. I have been out of this country many years, but I am an American black man; and on my return to Philadelphia, and Baltimore, and Washington, and other places, I was gratified to see an improvement among my old friends and schoolmates; but there was one disastrous fact which presented itself everywhere—that although the race had been raised to a very high plane of cultivation, yet you will see another cultivation, you will see it in their schools, and their clubs, and their reading-rooms. Simultaneously with cultivation there comes another influence—the divorcement of great numbers of the colored people from Christianity. Rationalism is making great headway among men. The question arises, What is to be done to save this people? I say this people ought to be saved. They are a very important part of the population of this country, and likewise they are an abiding population in the land. I believe it would be utterly impossible that this people can be destroyed; nothing can eliminate them from this population; they are here an abiding population forever. Everywhere on the face of the earth where this people have been carried they live, they increase, they grow more intelligent, they are touched by the influences of religion, and live here in juxtaposition with a strong and a master race. I see no reason to think they are going to be eliminated from this population by any disasters which will arise in this country. There is in the large cities of this Union a great mortality among them. They were a gregarious race before they came to this country. That was a peculiarity of their living in Africa, and also of the system of slavery in this country, and they are dying in the large cities, from Washington down to the Gulf of Mexico, and to the Caribbean Sea, to a large extent. But in the rural districts they are vigorous and increasing. There is no class of the American population with more love for the beautiful; they are aesthetical in their natural tendencies. I think this is a characteristic of all Southern people, and any one who goes to Africa will see this in their love of song, in their love of adornment, in their love of oratory (as I have seen them in their courts in Africa, girt about the waist and standing, pleading as your lawyers do), in their love of fable, in their love of poetry, in their love of tale-telling, sitting in their huts at night telling an original tale, night after night, while within are gathered the same audience six or eight nights, listening to continued tales which, if written out, would rival the most glorious stories of the Arabian Nights. What is to be done with this class of the population? There is no doubt that the black man of this country is inferior to the African. The black man of Africa, in all the true elements of true manhood, is superior to the black man of this country. Now, what is to be done with such elements of character. My dear friends, Christian brethren—I speak with the utmost reverence before my brethren here who have this matter in their hands—if you wish to propagate a religion, you must have a religious ministry. Our Lord sent out Jews to preach the Gospel, but wherever they constituted themselves they raised up men of the soil, men of the same tendencies, aspirations, sentiments, to go and plead with that country, and then the Church was left in their hands. You must have an indigenous ministry. I knew perfectly well you must have other men at first, cultivated men; but even then such men as they, must identify themselves with the people. We want superior men, wise teachers; but they must be gentlemen, they must be cultivated, they must be able and willing, with all their cultivation, and all their superiority, to go to these poor people in their humble homes. Men must be trained from the negro race if you wish to get them and hold them, and they must have all the advantages of education, and they must have the same advantages that white men have. If there are any difficulties with regard to colleges and seminaries, as there are, they must be removed. There must be no differences in the Church of God with regard to color. If the Church of God—if you wish to get this people—you will have to do what men of your own blood have done in other denominations. There is no difficulty with the Presbyterian friends, with the Congregational friends, and the Baptist friends in this matter. Their colleges and seminaries are all open, and no distinction is made. Just so it will have to be in the Epis-

copal Church, not only in the seminaries and schools, but at the Lord's table too. In the next place there must be churches built for these people, especially in the South, and they must be large churches. They are gregarious, and they like to assemble in large numbers; and it is a natural tendency of man. The Convocation of Washington has built a church for the black population of Washington, of which I am expecting to be the rector. It is a church capable of holding 850 persons. If I could have had a plainer structure, holding 1,500 or 1,600, my work would have been more successful than otherwise. But I beg to say I do not think that the Church will act wisely in waiting for learned black men for the ministry. It seems to me we should do just what the apostles did when they first commenced the work of Christ in Jerusalem. It seems to me that we ought to go to every black population in this country and find the best people that can be found in it, and establish a diocese.

What is the great need of the black population in this country? As pagans they were moral; their laws were so absolute that they could not swerve. The state of slavery was a state of license for them, and the race has deteriorated here, instead of advancing. It is the Gospel truths of the Bible that will raise them up. They need a worship, they need a system of worship, and I am very glad to have authority in my own work for the introduction of the choral service. They are a people with great taste for music, whose religion is a religion of music. On the coast of Africa it was so, it is peculiarly so in this country, and our system gives them the opportunity more than any other system for the development of this tendency of their nature. In addition to this they need dogma; they need truth, and they want just what the Church furnishes in her litany, creeds, rubrics, in the prayers, in the collects, and in the services. There is no other Church which teaches so beautifully, so plainly, and so distinctly the great cardinal truths of the Christian religion as our Church does. There is no Church in Christendom which can supply the needs of the colored people as this Church can. I beg to remark that in my opinion we ought, as soon as possible, to appoint men who will take hold of this work, and I shall be very glad if the bishop will appoint an archdeacon to go over that State, where a large number of colored people are willing to submit to the Episcopal Church, and take them under the care of the Church. It seems to me there is need among the negro race in this land of some presbyter especially appointed—and the more superior man he is, the better educated, the more cultivated, if such a man can be found—who will descend to the condition of the black race in this country, and send into the midst of these people, where they are willing to receive them, the Bible and the Prayer Book, and in such a way a large and noble work will be commenced, which will tell in the future generation to the glory of God and to the glory of the Church.

Bishop Potter—My dear brethren, we have been instructed for several hours, and I think the hearts of very many of us have been touched in the course of these discussions, and perhaps it is better now that we take a recess until the evening.

The conference, after prayer, adjourned until the evening.

FRIDAY—OCTOBER 11TH, 1878.

ADDRESS BY THE HON. L. BRADFORD PRINCE.

Right Rev. Sir and Brethren: On this very morning, sir, while we meet in this beautiful Christian temple, in this rich and populous Christian city, there are over one thousand millions of beings who do not bow the knee to Christ. It is eighteen hundred and forty-three years, sir, since our blessed Lord, after His glorious resurrection, tarried still on the earth for forty days to set in order His church, speaking of the things pertaining to the kingdom of heaven. And of all He told His disciples then of its administration and government and future, the sacred historians have recorded only those earnest words in which He taught His disciples, that the Christian Church was to be the missionary Church for all the world and for all mankind. Now, you remember that the Jewish Church was the reverse of this. It was confined to one people. It was a national Church. It was almost an hereditary church. Its people were the children of Israel; its God was the God of Israel. It did not seek to proselyte; it sent out no missionaries; it did not endeavor to make converts. But with Christianity all this was to be changed. It was not for one country, but for the whole world; it was not for one people, but for every son of man; and consequently it had to be an aggressive Church, and its ministers had to be missionaries. As I said, scarce a dozen lines have come down to us recorded of the

words of our blessed Lord during those forty days. For the rest we have to look among the acts of the early Christians to see what they were. But among those few are that distinct direction: "Ye shall be witnesses of me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth"; and, again, those grand words which have gone ringing through the ages—those words the very last before His ascension into the Heaven of heavens, those words jointly of command and encouragement—"Go ye therefore, and teach all nations"; and, "Lo! I am with you always, even unto the end." This, Right Rev. Sir, was the missionary commission of the Church; under it she did bear witness in Jerusalem and Judea, in Samaria, at Antioch, at Ephesus, and at Athens, at Corinth, and at Rome, and continually widening the sphere of her influence and her work, carried it really to the ends of the earth. No better proof of this is needed than the fact of this Christian meeting here to-day; in another hemisphere across an ocean then untraversed, and on a continent then entirely unknown. Thus much has been done. There have been heroic deeds, and martyr crowns, and sacrifices, and deaths. The Church has fought with all weapons of tongue, and of pen, and of sword, in different ages. There have been controversies and crusades. Continents have been discovered, and people evangelized so that those few disciples, that dozen of men, have become nearly four hundred millions that to-day are Christians. And yet, as I said in opening, there are still over a thousand millions of human beings who do not name the name of Christ. What a field then is still open! What a work is still to be done! How much of that last Divine command given upon earth is still unfulfilled! Yet, sir, we have to confess—for we are here to speak plain words on practical subjects—we have to confess that notwithstanding the immensity of the subject, the importance of the cause, that great command of the Saviour, a constantly repeated prayer, "Thy kingdom come"; still there is no branch of the Church work which enlists so little interest, which evokes so little sympathy, as that of foreign missions. Perhaps it is natural that the things nearest home should more especially attract our attention; that the missions in our own parish or our own dioceses, where we are actually personally engaged, should more enlist our sympathies and our interest. There is our own great West, where we see immediate returns from all the work done, and we feel that there is being laid a foundation of a great empire, and that its religious status is being fixed now for all coming time. We see in each little chapel the cathedral perhaps of the future, around which will arise populous dioceses. We see in each hamlet the city of the future, which will be the centre of a vast congregation of human beings; so that that naturally attracts our attention. And the Indian and the freedmen belong to races which have peculiar interests to us, and whose claims were so well presented yesterday that I need say nothing of the interest which they naturally excite; and in Mexico, near by again, there is a case of unparalleled interest of a people seeking a better way in which to serve God, asking for the ancient things instead of those of the middle ages, for the national Church instead of the Italian one, and for the true Catholic faith, instead of the faith of Trent and of Rome. All objects good and worthy. But yet we should not forget the hundreds of millions of human beings in other lands who never have heard the name of Christ. But we cannot do everything we are told. Oh how often we hear those words: "We cannot do everything. The labor and the waste in this work among the heathen is so great, it is so very discouraging; the results are so slow in appearing; we have not men enough, and we have not money enough. God cannot expect us to do more than we are able to do." Right Rev. Sir, I need not say to you that there was never a greater mistake on earth than is embodied in these words of discouragement. So far from their being true, there never was so encouraging a time as to-day for pressing onward in this great work of foreign missions. The paths never were so open before the heralds of the cross. There never were more men, and there never was more money than there is to-day, if we use it; and it is an imputation on Providence—I may reverently say it is an imputation on the good faith of Providence—to suppose that God asks of us to do something and sets before us a work to do, and yet does not give us the means to do it.

Now let us look for a moment at the condition of affairs to-day, and compare with it what has been in some past times. Look at Japan! There are thirty-five millions of human beings, energetic, quick in all their ways, not set and conservative in their ideas—the Americans, the Yankees of the East as they have been called; a nation which in thirty short years, in which they have been brought into communication with the Western world, have seen more change in their govern-

ment, manners, and customs than even we have seen in ten times that length of time; eager for new things, for the inventions, the customs, the fashions of the Western world, for its ideas, and with those ideas go, of course, its religion. Why, thirty years ago no missionary could penetrate into Japan at all! To-day it is not only open, but they are eager to hear these new things which come from the other side of the world. To-day is the day for action there. This will not continue. They are in the transition period; before very long they will settle down to some set method of belief, and then it will be difficult to reach them. Now is the time to enter Japan.

Then look at China. There are not thirty-five millions of people there, but four hundred millions, more than in all the rest of Christendom. Until within a few years it was utterly sealed up to missionary effort. Now it is open everywhere. They are an intelligent, interesting people; they can consequently be reached by books and tracts, by that which is written and that which is printed. They are prejudiced against the English in consequence of old wars, but the Americans are received everywhere as friends. We are the people, and this is the time for us in China more than it ever was before.

Look at Africa—more populous we find than it was ever supposed, with two hundred millions of human beings within it. Why, a few years ago your maps of Central Africa bore the inscription "Unexplored region." Now by means of explorers, from Livingstone on to Stanley, it has all been thrown open. We find there great and populous, and in some respects intelligent, kingdoms. The roads are open to the missionaries, who can go there and find a people ready to receive the truth. We owe a debt to Africa which we owe to no other part of the world, for the rapine and murder that has been carried into that continent by the slave trade of the whites. We owe them a debt on account of the wealth that our people—I speak of the whole English-speaking people—have gained by the unrequited toil of African hands, and we could not better repay it than by carrying the Gospel there. Until this year it was never possible to carry it to many parts of Africa. Now is the first time in which the Gospel may be carried there.

But for a moment let me compare our advantages in method of treatment with those of the very early Christians, to see if there is reason for discouragement or reason for excuse in inaction. They were few, and poor, and unknown, and mostly unlearned. In their day travel was slow, and uncertain, and dangerous, by either oar or sail on water, by horse or on foot on land. Why, my brethren, you could not ask a better illustration of that than in the record of St. Paul's journey from Cesarea to Rome. You remember his own words. He writes how they sailed slowly many days along the coast of Asia Minor, where now you can travel it in a few hours, "the wind not suffering us"; and when they went to Crete much time was spent in going over to that island; and when they wished to go from one port to another, which was almost in clear sight, in one day. Think of wintering in a journey one half the way across the Mediterranean! Simply in going from one port to another they are caught up by a great storm and driven hither and thither for fourteen days and nights, and finally driven on the little island of Malta. Compare that with the customs of to-day, when the railroad and steamboat can carry the missionary speedily and in safety to whatever part of the world he desires to visit. Then, sir, there was no communication between the one sent and those who sent him. When he started out on his career, he practically cut himself off from the Church at home. Now the mail and telegraph keep up a constant communication between the centre at home and the messenger abroad. Then a foreigner was always considered an enemy. We know that in a number of the ancient languages the same word is used for foreigner and enemy; that the missionary who went into another land went with his life in his hand, and encountered difficulties innumerable. Now peace exists throughout all the world, and the herald of the Cross can find an open road to him in every land. Then were days of persecution, and to be a missionary implied almost sure martyrdom. Now there is no persecution, unless perhaps abuse or worthy opposition. Then there were no books for the dissemination of the Gospel. Even the gospels themselves were not written in manuscript, so that it required the personal presence and preaching of a missionary in every case to reach every person whom it was proposed to convert. Secondly, by means of the printing-press we can disseminate by thousands of millions the words of truth, even where it is not possible to send a personal herald of Christ. So our means in that respect are vastly multiplied, and yet, sir, with all these disadvantages, these early Christians crossed mountains, rivers, and seas; they encountered dangers and sufferings and martyrdom, carrying the banner of Christ

all over the then known world—to Italy, to India on the east; to Abyssinia on the south, and Gibraltar and Gaul, and even across the water to the isles of Britain and the West, until in three hundred years they had conquered and Christianized the whole Roman empire, which then embraced the entire known world. And yet we, the American Church—God's visible kingdom in this great nation, with all our advantages and all the appliances of modern times—what are we doing in those lands of which I have spoken? In Japan, with its thirty-five millions of people, seven missionaries, all told, including the bishop as well as the priests and the deacons! In Africa, with its 200,000,000 of souls, little stations along one part of the coast, and ten missionaries, all told, including the bishop! And in China, with its four hundred millions of souls, how many? When the bishop arrives there with his new recruits, but ten—one for each forty millions of people—in that great population. Take a little sample right here from China as I pass by that. There are two connected missions at Hangkow and Wuchang, the greatest and the best missionary centres in the world; six hundred miles in the interior of China, up the Yang-tse-kiang, a centre from which the missionary could permeate the whole Chinese empire. We have there appliances which we have nowhere else—on one side of the river two excellent buildings for boarding-schools; a large, double dwelling-house for missionaries, an excellent chapel, and foundations for a hospital; on the other side of the river there are two day-schools and another chapel, and in that great centre a few years ago there were eight American missionaries, and to-day there are just two. Why? Because the board has not the means to support any more. Bishop Schereschewsky, who knows of China if any one does, comes before the American people and says what is necessary, in order to meet that great and intelligent and educated people, is a college which shall educate the missionaries who are to speak to them, so that they can meet this educated people, and with that—and he is not an over-sanguine man—with that he says he can Christianize, in time, that whole empire, and he asks for this work how much? A dollar apiece for the souls that are to be saved? Oh, no. A dime apiece? No. A cent apiece for these souls? Not even that. A mill apiece? No. He asks one-eighth of a mill apiece for the souls that are to be brought to Christ in China, in order to found this great college—\$50,000. And he stayed here weeks and months after his consecration, and he went back without it.

Now, sir, why this difference in results in these early days and our own? We have so much that they did not have; what did they have that we have not, in order to counterbalance? This I conceive is to be summed up in these two words—zeal and self-sacrifice. They had the moral energy which people have who believe in the inestimable value of the faith which they possess, and are willing to make some sacrifices in order to carry it to others. Zeal and self-sacrifice, I say; and we fail because we have them not, or rather because we are not taught to use them. For, sir, with all respect, and no one has greater respect for the clergy than I, I conceive that the responsibilities are on them for not having taught the laity what their duty is in regard to those matters of zeal and self-sacrifice. Look at our Roman brethren: poor as a rule—all poor a few years ago—working-men and working-women, and yet they have covered the land with their churches. Here in this city of New York this alien Church erects its cathedral, the greatest religious building in the city, while the American Church, which owns the land, has jurisdiction, and has been placed here by Providence, and is responsible for the people here, has not even laid the foundation of its own. Why? Because they are taught that this zeal is a part of their religion; that the offertory is an act of worship, and that there is no true worship which does not involve sacrifices. There are men enough, there is money enough certainly, to cover this whole foreign field with missionaries. "Times are bad," we are told; but still there is enough. Some are more able than others. We cannot judge one man by the ability of others, but all can be done in proportion; and I know, sir, of no rule, I know of no law ever fixed, but that one which we find so plainly set forth throughout all the Scriptures, never abrogated, never changed: the law of the tithe, of the tenth, universal in the old ages of the world—so universal that it seems it must have come from one source in the beginning—it is in all the heathen nations, from Persia to Scythia, from Tyre to Carthage. Under the patriarchs, in the time of Abraham and Jacob, it permeated all through the Mosaic dispensation, and was never abrogated. Too much do you say for to-day? If it was not too much for the religion of types and symbols, is it too much for the religion of reality? If it was not too much for the religion of bondage, is it too much for the religion of freedom? If it was not too

much for the religion that was simply national, for their own people, is it too much for the religion that is to be carried throughout all the world? Let our clergy plainly tell the laity—I speak as a layman—of their duties in this respect, and there will be enough for all work. There will be no need of appeals and stirrings-up of the conscience, because the money will be laid aside at the end of the week or month or quarter of a year, whenever, according to the man's business, his income becomes fixed; and the only question will be, how is that to be divided among the various branches of Christian work and charity. Why, in one year the statistics show that there was reported in the city of New York eighty-two millions of income by those whose income was over a thousand dollars. I don't know how much of this belonged to Church people, but certainly a proportion sufficient, if a tithe of it had been given, to have infused vitality and energy into every kind of Christian work which the Church is undertaking in this city of New York. Let us then, my brethren, simply resolve to do our duty and our whole duty. Let us be filled with this spirit of zeal and self-sacrifice. And then with the continued prayer, as of old, "Thy kingdom come;" with the same old motto on the banner of the Cross, "By this sign we conquer," we can go forward on a new crusade, more glorious because not bloody, and more effective than ever was known before in the world. Heathendom can be swept from off the face of this earth until every knee shall bow to Christ, and every heart shall confess that He is Lord of all; so that the Church militant may become, even here on earth, a Church triumphant, and in the words, the soul-stirring words of that favorite hymn, "The great Church victorious may be the Church at rest."

ADDRESS BY COMMANDER MATTHEWS.

My Friends, I come before you to-day because I have been asked. We have just been told that the duty of the Christian Church on earth is to bear witness of the Church. A witness has been borne to mission work in China and the East. I beg leave to bear my witness to it also. Not long ago an article appeared in one of the Church papers very much against the mission work in the East; that it was not doing work; that the missionaries were not the men that we suppose they are. I beg leave to differ. Having spent nearly three and a half years on the coast of China, Japan, and Siam, I have seen about all the missionaries we have. Beginning with the missions at the South—with Siam—a short time ago a gentleman was sent out to visit our consulates, to procure an investigation there. The consul went up to meet this gentleman at Hong Kong, and began by abusing the missionaries, and thus prevented this investigation of the consulate at Siam. That is a good deal the kind of witness that has been borne against the missionaries.

One of the greatest obstacles missionaries have had there has been the lives led by our foreigners. I am happy to say that Americans stand somewhat better than other nations on that score; but still they have been a great obstacle in many cases. In regard to the estimate in which the missionaries have been held in Siam, I will give the testimony of the ex-Regent of Siam. He informed me that from the time the missionaries first appeared there—none of our Church; none of the Episcopal Church had been there at all—but from the time the first missionaries appeared there, some forty odd years ago, they have visited all parts of the kingdom; have been well received; the government is glad to have them come; they find that wherever the missionaries have been, the people are better and more obedient to the laws and customs of the kingdom.

He also went on to say that to the missionaries they owed all their education. Some of the missionaries were most intimate friends of the late and are also of the present king; one of them was lately appointed Commissioner of Siam to the Exposition. To show their confidence in these much abused missionaries, I may mention that he had entrusted to his care twenty youths, sons of the nobles of Siam, ninety millions of dollars, all the Exposition material, besides vast quantities—more than you ever saw in the Exposition—of things taken from the Royal Museum. All these were entrusted to him. They had faith in him. In regard to their work, I must say that they have not made many conversions in Siam, but they are now working among the youths; and there is their opening, because Siam is the purest nation of Buddhism that we have. There is the land of the white elephant, the symbol of Buddhism. Going on to China—where Mr. Prince has told us that there are 400,000,000—in 1842 the census was taken which gave 425,000,000 in the eighteen provinces of China. At this time it is vastly underestimated, if we can believe anything we have from there. Then again, the population of China is very unevenly distributed, some prov-

nces going as high as 800 per square mile. We have about eleven, I believe.

In regard to the mission work and the opening. At this time I must call your attention to the famine that has lately existed in China. The amount of relief sent from foreign Christian countries has greatly called the attention of the Chinese to the benefits of Christianity. There were four provinces in which millions died; millions more were utterly corrupted in every way—eating human flesh even, to preserve life. During those two years of unprecedented famine vast supplies were derived from Christian countries—so much so that I am told it remained at the open ports for want of transportation, spoiling. And there is one of the works that the missionaries have got to do—to push civilization into that country; to open it so that one part can support another. There is a great deal of charity in a good bowl of rice, with a Chinaman. He cannot have it if he has no communication during drouth in certain provinces. As to the missionary work itself, you are frequently told, or I have heard and seen it written also, that the missionaries do no work. I have heard it said in China that the pretended converts are paid for it. I happened once, in the Summer of 1875, to be in Foo Chow at the time of a yearly meeting something similar to this. The native preachers from all the different parts of that large province of Fohkien came to Foo Chow, and discussed at a business meeting affairs connected with the work of the Church. At this time I received a letter from a friend, Dr. Palmer of New Orleans, asking information in regard to the mission, so I attended this meeting to get it. As I went in, the first thing that struck me was cleanliness. I doubt if many of you understand me; but cleanliness among Chinamen is a very great item, and we are told that cleanliness is high akin to godliness. Amongst those Chinese in this chapel were some seventy-five native preachers. Many of the foreigners will tell you they are paid for it. Allow me to tell you that seven of those present had positively refused to receive anything from the mission board, and it is no advantage to you to be known as a Christian among the natives of China. If you go there to make money and live comfortably and respectably, it is no comfort to be known in the country at large as a Christian. So that they could hardly have been incited by gain, as a foreigner will tell you they are. Another one of those present at that time was a man who several years before had started preaching Christianity at his native village near the mouth of the Minn river. At that time the people, incited by the *literati*, who are the opponents of Christianity, carried this man before the magistrate, and he was bamboozed until he was unable to walk. He was taken by his friends and carried to the mission hospital at Foo Chow, where he was cured. Immediately upon being cured he returned to his native place, preached the Word of God, and at the time I refer to, sitting alongside of him was the one man who had assisted at the time, and was also bamboozed. That does not look much like receiving pay for it, and that man and his assistant would receive nothing from the mission board; and even where they do, the amount paid by the mission board, where it is necessary, seldom exceeds seven dollars per annum. I don't think many of our ministers or missionaries would be willing to work for that and support their families, and consider it large remuneration. Then again, in the Province of Fohkien, which was, and is, one of the most turbulent in China, you go in the country there and you find the people have a certain amount of politeness, and yet you will hear of the most horrible crimes perpetrated there. While I was there the crew of a brig rose in mutiny, murdered the captain and his mate, and threw them overboard. But those people there have, after all, a great deal of good in them, if they only have the right path pointed out to them. There is something positive in their character. Once while I was in this place a missionary started to visit a city some ways in the interior. While they were there the *literati* were quiet, but the instant they left they posted placards in the village calling upon the people to tear down the American chapel. Five years before that they had torn down the English chapel; but at that time the people around the American chapel had refused to have it torn down, and had protected the preacher, and even at this time they protected the preacher and his assistant and got them out of the city and down to Foo Chow. That shows they have some regard for the missionary and for their native preachers. We are told also of a great many heathen doings there in regard to child murder, as if the people were bad on that account; but we must recollect that in this case it is not done from bad motives. I was told by a missionary lady at the North, at Quie-fu, of a little circumstance of giving children to the dogs. It may appear horrible to you, but she told me she had witnessed the case of a mother sitting up on a stone wall watching the dogs eat her child, while she was crying as if her heart-

strings would break. This was in the province of Shantung, whither Confucius came. Whether he is the one referred to or not I cannot say; but many years ago, according to their story, they had a great sage in this province of Shantung, or Loo, as it was then called. On all occasions the civil authorities came to him, and he was a general arbiter of disputes. Finally, there being trouble in heaven, the gods came to him and asked him to come up there and settle the disputes, but he put them back, and told them he had his hands full on earth; whereupon the gods kidnapped him and his big dog, who was his constant companion. Now the people believe at this day that in order to insure the success of their families and their children they must give the first young child that dies to the dogs to propitiate this big dog of the philosopher and ruler, and as in all cases the greater the sacrifice the greater the benefit derived, so sometimes when a child is in the last agonies of death it is in that condition given to the dogs. To us it appears horrible, but it was a true act of piety and love. I was also told, while there talking about missionary work, that we needed some encouragement in it. I was also told there by a Romish priest of the work in Corea, a land to us yet unknown. We sent an expedition there once which stayed a few days and came away. That land is open at present to the Japanese also, but until a few years ago it was open only to the Chinese commissioners, and they go through the form of sending commissioners to Peking yearly, which is called a tribute. They give a few small presents and receive those worth a hundred times their value in exchange.

In 1776 one of the embassy at Peking met with a Romish bishop, and getting hold of some of their books, he read them, became convinced there was truth in them, and before he left desired not only to be baptized, but to be supplied with a number of these books. He was baptized, went back to Corea with these books, and as near as I recollect, in 1805 a persecution arose against the Christians in Corea, arising from that one ambassador and his books, and some 15,000 were carried to the stake. All they had to say was, "Do you believe in that book or no?" If they denied it they were free. Fifteen thousand and over went to the stake. That does not look much like their being easily diverted from Christianity.

Now, in Japan, I have visited with Bishop Williams, Ourakami, a native village where Christianity—such as they have; to be sure it is very much perverted—has come down for 200 years, from the time of St. Francis Xavier. They have preserved their Christianity and organization, and have even preserved their calendar, and have preserved it without any outside assistance within twelve days of the present calendar. All their feasts and everything of the kind were kept in that way. There I think they are teaching mariolatry. But still they are Christians. They are better people; so much so that they attracted, about eight years ago, the attention of the Japanese government. Recollect the mikado or emperor is high-priest of Japan, and there is a set religion recognizing him as such. He is the direct descendant of heaven; therefore Christianity interferes with the national government, and about eight years ago they transported all these native Christians to some point around the Inland sea, the province of Bingo, and there they remained until the intercession of the foreign ministers got them back. This city was deserted, for they were taken off suddenly, and their houses and yards were left; animals that were locked up died there, and their skeletons were found when they returned, and there had been not a thing touched. I afterwards visited an island to the southward of Amakusa, not one of the open ports, and going into the interior. I had with me a missionary, who was also an interpreter. He wanted to go down there and see the country. He asked me one day to lead him around, as he wished to visit the temples. Arriving at a Buddhist temple at about noon, the priest insisted upon his joining him at his noon meal, and then they said to him, "Why cannot you preach to us?" He told them he would if they had a congregation. They immediately sent out and brought in the whole village, and he preached in the Buddhist temple at the request of the Buddhist priest, and that is the condition of affairs in Japan. They have no religion at the present moment. They are anxious for one; all you have got to do is to send to them. While I was in Nagasaki, in 1875, three Buddhist priests had been sent by their people to Nagasaki to inquire into their Christianity. I happened to be a resident at one of the missionaries' houses at the time, and these priests came and said they had been sent by their people to find out about this question of Christianity. One came to this missionary and wanted to know what he had to say about it. They have a good deal of trouble yet in Japan, because not being recognized officially, they cannot go into the interior—that is, to preach. They can only educate the native preachers, and get them to work in the interior; but as yet we have

nothing but little chapels in the foreign missions, which are under the control of the foreign consuls. You may say it is not Japanese territory at all, because it is under the control of the foreign consuls as a body. And these people are now pining for religion.

Going back into the centre of China, some 500 miles to the west of Wuchang, I was, in going away from my ship, obliged to carry money. Money in China is very heavy, being copper, and it requiring about eleven hundred pieces larger than our cent to make one dollar. I had to look up a banker. The one I had a letter on having been arrested, I had to look up another, and going around through this place, at Quie-fu, in the province of Sze-chuen, I went to a house and saw a couple of Chinamen outside, according to the Chinese style of salutation, shaking their fists at me. They evidently wanted me to walk in, and there I found a French missionary five hundred miles to the westward of the open ports. Around him he had a great number of men, and they also have these men taught Christianity, and through them and their wives they reach the women of China. And that is one of the great troubles that we have in China. It is to reach the women; and the wives of the missionaries have to do really as much, if not more, work than the missionaries themselves do. The missionary himself cannot reach the women excepting the lower classes—working-women in the streets; but aside from that he cannot enter the families. Now we are told these missionaries go out there and live comfortably. Not long ago I heard a lady remark, "You don't believe in the missionaries, do you? They go there and live comfortably, and during the heat of Summer go off to take their ease." True, in the heat of Summer they do go to a few bungalows, but not as our ministers go to watering-places for the Summer, who turn their churches over to some one else. Daily, and two and three times a week, these missionaries had to go back 30 or 40 miles in a row-boat to do their work. That was held up to me as one of the great points against the missionaries of China, but at the same time the minister that she heard every Sunday, against whom she had not one word to say, lives in a handsome house at home, with a large salary, and very handsome church, and a very handsome house at a watering-place; I need not mention other things; there is no fault to be found with him. The great fault appears to be that the missionaries are not eaten up with sufficient rapidity, and that is one cause why the foreigners testify so much against them. They appear to think that the missionary himself has no pleasure in looking cheerful, but should look always as if he was preparing for missionary pie. That appears to be their idea of what the missionary ought to be, instead of being a cheerful, good Christian. I feel compelled to speak this, because so much has been said by those foreigners who go to China, and come home and abuse the missionaries. But I venture to say if you asked them, "Did you ever visit those missionaries? Did you see anything of them?" they will deny it indignantly.

No, they do not go amongst those missionaries; they do not know what the missionaries are doing. On the contrary, the Saturday afternoon comes, and off they go up the river on a shooting expedition. They come back Monday morning to their villages. They live in palaces which none of them could afford to support at home, and yet they abuse the poor missionary. You frequently hear told by people returning from there the story of a chapel being built, and how with a few spare bricks the missionary had constructed a little box for himself. The box is represented as a large two-story house. Alongside of that comes a little chapel, about twenty or thirty or forty feet in length, and that is represented as the missionary work of the East. They say that they build these handsome houses for themselves, and the little bit of a box really for their chapel, but that they report to the board at home that they built the chapel and with a few spare bricks build the box for themselves. I have heard that about every port in China and Japan. I have investigated it, and I believe the facts are these: When Yokohama was first thrown open to foreigners, I believe the American mission board bought a large tract of land on what afterwards became the centre of a foreign settlement. It is a tract now between the foreign and the native settlement on this made island, in the city of Yokohama. On that they put up for use a little chapel about twenty by forty feet, with just an ordinary gable-roof, and of an ample size for all they needed; but by and by one of these merchants who abused the missionary wanted to build a house for himself, and wanted this tract of land to build it on. But the mission board declined to sell. He then offered to the missionary board that if they would grant him permission to put up a house on that ground himself, at the end of five years he would surrender it to the board. That permission was granted. That house in which the gentleman lived

was alongside the little chapel. At the end of about two and a half years he and his family were drowned, I believe, and their house reverted to the mission board. That is the house from which the whole story comes, and I believe that is the true state of affairs there. I have felt compelled to state these things because they are matters that are constantly used out there in abuse of the missionaries, people saying that they are unworthy of your support, and that they are not having a good effect in China. I can only refer you to this little case in Foo Chow, where there are some seventy-five native preachers. As Mr. Prince has told you, with the few men we have there, working amongst these four hundred and fifty millions of people at the present time, we can hardly expect that China should show much of the effect of missionary work. But I can testify honestly to the good work that they are doing all over China, Japan, and Siam, and I think from this day on we will find more support going over there. The class of people are changing from being mere colonies of men coming out there; they now have their wives with them. They are better people, and henceforth I think we will have better reports from the missionaries of the East.

ADDRESS OF THE REV. MR. BOONE.

Coming this day from that great empire of which you have heard, it was with great comfort that I heard in England something of the work which was being done in the great empire of India, because, as you heard yesterday, the lesson of the work done by the Church in Canada is a great comfort to those who are working in distant parts of our own land; so the success of the mission in India is of the very greatest encouragement and support to us who came later into China, and finding in some respects, perhaps, a harder field, can to-day thank God, because in a measure we are likewise succeeding. Think of that success in India. After long and patient effort God is richly blessing the work of those who have so nobly and well borne all that is endured in such a clime to labor for Christ. In the southern diocese of the Bishop of Madras there are gathered more than 20,000 Christians, and as the effect of Christian work done during the famine, through the earnest labors of the Bishop of Coby, and of those going into that country, some 20,000 persons, in 150 villages, have given in their names for Christian instruction, and asked for catechists and teachers. In Calcutta the mission numbers over 20,000, and the bishop at the last visitation confirmed 1,925. Now, this is the beginning of the harvest. Year by year it is coming in in gradual numbers. 250,000 Christians of Protestant name in India! In China some work has been done in the district of Foo Chow. The English Church numbers 2,300 names on the roll of Christians, of which Bishop Burdon had at his last visitation confirmed 500. Now there has been the most bitter persecution in that region. Men have been beaten time after time, so that they were not able to move from the place where they have suffered, and they have risen up again, by the mercy of God, to proclaim more earnestly than ever, and in the face of the most bitter opposition, the truth which they would bear witness to, and God has blessed it. To read the story of the Foo Chow mission is to read something that would stir every one of your hearts. It was ten years that they worked there before one single convert was made, and to-day they can rejoice in such great results.

Now, some think that we have so great a work to do at home that we must leave that work to the English Church; but when you realize that she has built up, outside her islands, sixty-nine dioceses, and that she has already two bishops at work in Southern China, we must feel that, things being as they are, the Chinese nation look rather to America than England, coming in on her Pacific shores, and having closer and more direct communication with us in every way. It is certainly our duty, while England has all her Colonies and India, and the isles of the ocean, to do something for the interests of China. Besides, we began there earlier than she did. Our mission was first established in an island on the coast, and in 1845 our bishop was established at Shanghai, and work has been going on there ever since. But let me tell you something of the great empire. So many fail to understand its geography and our position there. The Yang-tse-kiang river, rising in the north-west, has a course of 3,000 miles in that empire, most of its course near the latitude of 30°; and at its mouth we find, on a small tributary stream of the Shanghai, the place where our missionary has worked. . . . You go on up, and reach 50 miles above the great city of Nankeen, which used to be the capital of China. There is a city whose walls have a circumference of 22 miles, and a very large population, much reduced indeed since the rebellion; but still very large. And further up our mission is situated. There the river pours its mighty stream into the Yang-tse-kiang, and then above us, farther, is the great province of Such-lang, the wealthiest and

most populous of China, and where the Roman Catholics are exceedingly strong. Now they have in all this country been working for very many years. They have endured persecution, have been driven out of the country, and only their converts left, and yet the vitality of their work is such that they number six hundred, and cover the land with their priests and bishops. All along the river, as I can testify by personal experiment, the language that is spoken—the Southern Mandarin—is intelligible. Our boat's crew, who stopped at all these places, were easily understood by all these people. The work of the English Church is south of the line that the river makes. In the valleys of that river there are one hundred and fifty millions, and in the provinces north of it there are over two hundred millions of people; and that work certainly, in the providence of God, is given us by virtue of our position at the mouth of the river, and at its head, so far as foreign intercourse now goes, nearly seven hundred miles up this course at the great centre of Hankow and Wuchang. All such cities that I have named are such cities as Philadelphia and Brooklyn, and are even greater. Now, these people cannot be reached by the foreign missionary. It is not our purpose to plant there a foreign Church. Ever since the first inception of the mission it has been clearly understood that we go to China to plant the Church of Christ—an indigenous Church—which must of necessity raise up its own clergy. Bishop Willmer has set it up that it is contrary to our natures to reach any people through foreigners. It is only by those speaking to the people in the mother tongue, and with the ties of nature, that can bring home to them the truths of Christianity. It is contrary to the constitution of the Church, because that she must adapt herself wisely in every respect; enter into the life of the people and transform them, purifying every element that is base in the country, and bringing it all to the throne and the footstool of Jesus Christ. We cannot send many men to that country. Our own country makes great demands on us; but those whom we send should be supported in their work, and their work should be to raise a native clergy. Bishop Patterson has said that the first duty should be to train picked men for the service of the Church, and if it is so in this island, what is it in China? You have heard of its religions and its history, and of the hold the people have on all learning, and the regard they have for history; and it is our duty to take hold of these strong things. We have obstacles; but great advantages. We have the one written language read in all the country. We have these hundred millions of people speaking in the same tongue. We have no caste in our way, and God has laid this work upon us. But how feebly has it been done always. We have been endeavoring by our schools to do good work. In my father's time in Shanghai there was a boys' school, with its sixty pupils, and a girls' school, with its forty pupils; but owing to the civil war in this country, and the impossibility of remitting funds, these schools had been broken up and the pupils sent adrift. Some of them, thank God, are good Christian laymen to-day, and their children are in our schools now. There are others that turned aside. It is so with every school, even the most Christian in this land; but since 1867, when Bishop Williams took up the work, there have been opened in China two boarding schools, and up the river one. It is very urgently important that, we should do this work now. It will not be many years before there will be thousands on thousands of this nation coming into Christianity, and millions even inquiring what these things mean. At that time they will make for themselves versions of the Scripture. None that the foreigner can make, no matter how well done, will ever satisfy the Chinese mind. They will study for themselves the question of liturgy and Church order, of all these things that go to make up the life of the Church in the past. They will want to understand it all, and if we do not have men ready to present this whole thing to them in the point of view of the historic Church, primitive in its faith and apostolic in its order, the Church of Rome will sweep many in its fold, because she alone will represent such a phase of Church life.

Now, what have we done? Steady, self-sacrificing, but inadequate work. It has been impossible for the few men you have put in China—it has been impossible for the most earnest of us—to do beyond the measure of the little work that came to us. How can we hope to have very great work done there, with no ordained clergymen sent to them at Shanghai since the year 1859 until this year, when two men are going out to assist the bishop in his college? Now, God is not limited. He can work by a few as well as by many, but He will not bless us if the Church will not do her part. I told you that at Foo Chow, in ten years, not a single convert was made. There was no man more earnest and loving than my honored father, but for seven years he could not find one man he could baptize. Yet in our station up the river very many have been baptized; we have

had over forty communicants. We have already in Shanghai, as the result of these ten years of work, sixteen young men looking to the Christian ministry. This is a feeble beginning, but it is an intimation that God will abundantly bless every means and every facility tenfold better for our work to-day. We can to-day sooner know something of the people and their history and their manners, because of the works that have been written and the books that have been translated. To-day our theological student can make a beginning, because already some books have been put into Chinese. It is the hope of our bishop he having already translated so much of the Bible and Prayer Book into Chinese, to go on and prepare other books to be used in the training of the native ministry and of our laity. Now God has put this great burden on a man wonderfully endowed to endure it. He has in the learning of the East, perhaps, no compeer; and he has in that learning which goes to make up the understanding of the Word of God, great gifts, as in many other things; he has that learning which goes to make the wise, the well-balanced, and the strong man; and he has made such use of these gifts that we can thank God that He has put such a standard-bearer in the Church's forefront. But he cannot do his work alone, he cannot. He cannot do this work without this college. And how small is the sum he has asked for; how little the sum received towards it. We must build up this college. Think of our hospital work. Think of one man away up the Yang-tse-kiang, treating one thousand persons during the past year, working through bereavement, earnestly and faithfully, and as no Christian layman could work, for these people. Think of the schools which our ladies have been earnestly endeavoring to establish for the Christians of that land, and all these works leading up to the greater work. Very important work is languishing and hanging by a thread as it were, because our committee is in debt. God grant that those of you who have influence here at home will bring to the hearts of your people the great work the Church is undertaking. How few she sets in this distant place to do that work. How thankful we should be that by strong mutual counsel and comfort they should be able to do best the work God gives them, you cannot understand perhaps. Pardon a personal reference. The bishop laboring in Peking and myself at Shanghai had never met until we met there. Such isolation hinders our work. We should not attempt to separate ourselves, but should concentrate our work at these two ends of the great river Yang-tse-kiang. It is navigable almost up to its source. Six hundred miles are easily navigable; and in all these directions the natives may go and proclaim the Gospel, training up the native Church. How are we to reach all these cities and touch this great river? By gathering young men from here and there, through all these great cities, and bringing them under our training, and giving them the true, simple elements of Christianity. Giving them a foundation which cannot be shaken by persecution or by storms of heresy, and all these troubles and trials which will come upon the native Church as they have come. To-day's morning paper tells us that again, in this province of Foo Chien, a bitter persecution has broken out, chapels are being burnt, and the people driven from their homes, and it has happened again and again when the people have recognized that Christianity is making progress among them.

God grant that, while we may, we may do something, and do very much, trusting in Him, in you also, who are His children, here at home, richly blessed, and abundantly blessed in Gospel privileges, in all the graces which the Church is the treasury of, and which you receive only from God that you may spread it o'er all the world.

ADDRESS OF BISHOP COXE.

It is almost painful, Right Rev. Father, to introduce another new subject to the practical thoughts of this body after such appeals as we have heard. One almost doubts the wisdom of scattering our forces and our work when one hears from the son of Bishop Boone such accounts of the condition of the work in China so many years after his sainted father has been laid to his rest. Yet for one, none of these things move me. As long as we are following the providence of God and going where He bids us, I do not think we ought to be distressed. We know that the labors of Bishop Boone and the faithful men who labored with him, in his generation, have not been lost, and we know perfectly well that God will in time make the little one a thousand and will demonstrate this wisdom of those who, after asking how it is to be done, have followed the indications of His providence and turned to do it. With regard to the three points on which I am to speak, my heart is quite full. With reference to Greece, we had the ground in the beginning, and there is no apology to be made in reference to that

rk. It was the first-born of the work of our Church, and its claims, it appears to me, rest on the very strongest foundations. Those claims have been sifted and the difficulties that encompassed it at first have disappeared, and a wonderful unanimity exists in our Church now with reference to the importance of the work. Would God I could say that we knew just how to enforce it and carry it on! But certainly I could have said that while we have this work in China, Africa, and Greece, it is not wisdom to take up any other work. But when, in the providence of God, the door opens and He calls us and we are commanded to go on further, how can we say that we have too much to do and cannot do it? The fact is we have had this matter forced upon us and ought to us, and we should be most grateful if we had not responded, although so nobly. We may go on and work with God's help, get along with these few loaves and fishes the best we can. I should be very much opposed to any new form of missionary work, and yet today, if any new claims of Haiti or Mexico could come before us, I should be afraid to say no, if only one single man rose up and said "Send me." I think God, who opens the doors and calls us to consider these important questions, has laid upon us obligations to do what we can and leave the results to Him. We must work on in faith.

When I saw that I was assigned to speak on these three points, I said: What an embarrassment! These great subjects must all be touched upon, and I must say something upon each one of them. I wish to speak, first, of what is last upon our list in point of time—Mexico—and I will speak of it very briefly. Here was a mission providentially thrown upon our hands. God, in His own wonderful way, in a manner most mysterious, had moved the hearts of men in Mexico to seek for reformation, and to do it according to their best wisdom, groping and feeling for the light; and God had raised up one of our own brethren, qualified by his knowledge of the Spanish language, and by the circumstances of his birth, and he went there, and with his private fortune supported them, and then he turned around and said to us, "Here is the work, and you are called upon to do it." How could we refuse? Ladies have been called on; and you know the nature of these appeals, and so I am not going to repeat them for fear I may become tedious. I wish to turn my attention to one point. I am asked continually, as having a place on the commission to deal with Mexican affairs, why we did not have the bishop consecrated; why there has been so long a bishop-elect of Mexico talked about, and not a bishop. Now, my beloved brethren, I wish to say, do you not think it is an additional claim upon your confidence when you see the bishops to whom this work has been entrusted, unwilling to go further than they can see the providential hand?

With reference to the gifts and graces of the eminent gentleman who has been called to be the Bishop of Mexico, we have no question. You know with what endowments God has qualified him for his work; but the commission has been determined to move no faster than they could move safely. The first point was to satisfy themselves that in recommending such a person should be a bishop with those instruments in his hands which would enable him to be a bishop in efficiency, and with the results we wish to see. Now that commission have been determined not to go forward in this business until they can see before them, at any rate, the well considered elements of an evangelical, apostolic, and catholic literature; so that we can feel sure that the bishop who shall be appointed will be building upon foundations similar to our own; that we shall not be putting a bishop there with the peril of finding himself before long committed to a work which this Church cannot sustain. We wish to see the thoroughly reformed character of our Church represented there, and we wish to see the thoroughly apostolic character of our work represented there; and while in conformity with the views which my young brother has so admirably expressed with reference to China, we feel we have no right to ask these Mexicans to become English or Anglo-American Christians, on every respect admitted to the regime of our own Church; while we know perfectly well that we must work there in conformity with their habits formed by their social state; while, I say, we know this, we know perfectly well that we must not attempt to work there without knowing what kind of work we are going to do. And in order that we may have a guarantee for this, we want to know precisely how they intend to worship. We do not ask them to use the Prayer Book. It would not suit their condition; but they must have such devotions as will reflect the spirit of the apostolic Church. They must give us every guarantee that it will be a Church which we can claim as a sister Church. Until we have these guarantees signed and sealed by the action of this infant Church in Mexico, we

are not prepared to say "Consecrate this good man, and send him out to do his work"; and I think you will all see the importance of this. The Church of England was very faithful in demanding before she gave the episcopate certain formulas. There are those who are so very much astonished at these poor Mexicans struggling out of darkness into day, who have begun the work with a wretched literature; but I tell you it is more respectable, considering their circumstances and in their proportion, than the Proposed Book was, considering our circumstances. Now, we have taken precisely the cautious position of our forefathers in England. "Let us see how you are going to worship God in your own way, whether you are going to worship Him in a way consistent with Scripture and apostolic precedent." And we have every reason to believe that they are rapidly developing themselves, under the wise guidance of those who have the matter in hand, and in a short time I believe we shall see there such a liturgy as we can ratify and confirm; and then we can say, "Come now and set apart this godly, well-learned man to the work which we believe God has called him." These are the views with reference to Mexico which I have not time to speak about further. I must pass to Haiti.

When I found I was called to speak upon this triple subject, what a collocation of words and ideas! Greece, Haiti, Mexico. What thread of connection is there between such subjects as these, and how can I bring together anything that has no unity upon this point. There is Greece, classic Greece. We never can mention the name, you know, without conjuring up beautiful things. There is a romance about it. It appeals to every mind, and you can hardly divest yourself of these romantic associations and come down to the matter of considering them in the light of practical facts; and what can we do with the modern Greeks? I say it is hard to strip yourself of all the charms that hang about the mission of Greece. On the other hand there is poor Haiti, and there is hardly anything found there that is not repulsive. And it is a matter that presents one of the most difficult of problems. We come to Mexico, and there is a problem so widely different from those to which I have referred, that it seems impossible that we can deal with these three forms of foreign work with anything like wise adaptation. But I know what was in the minds of this foreign committee. When this foreign work began, then began the life of the Church in this country. Then we came out of a fossil condition, and then began to live and operate; because it is proved everywhere that when a Church wants to grow inwardly, she must grow outwardly. The Greek mission was founded as a mission to a decayed Church, and these are our other two missions to decayed Churches. With reference to Haiti you have often been very patient when I told you what has excited my interest there. Let me touch upon one point.

I have often been credited with having had a great hand in making the bishop. I had no such hand in it at all. I should consider it an honor to have done anything which I believe to be so fundamental a step toward the improvement of the unhappy people to whom, in the Providence of God, I had been sent. What I did there was to go and see his work and throw myself into it, and go home and tell the story. I told the story to my right reverend brethren just precisely as it presented itself to me, not attempting to conceal what appeared to me deficient or in some respects injudicious. I took particular pains to say, "Now I do not nominate him as a bishop; that is a responsibility that I don't choose to take; but what I say is, that they ought to have a bishop, and you, my right reverend brethren, are the best judges as to whom it should be." I was quite anxious about that subject. I did not know how it would do to elevate a colored man to that position. It was the unanimous judgment, however, and then, of course, I was very glad to accept it, knowing that that man had proved his ability to manage as a bishop the noble business he had undertaken. I say that simply to show that the bishops have not acted rashly in this business. I met Bishop Holly in London. They had before seen a colored bishop—Bishop Crowther. He seemed to be a man that was eminently fitted to do the work. I had heard him speak in Oxford. I was anxious that the bishops should not feel that we had chosen any one inferior to their bishops. You would share this feeling I knew. I only can say I was thankful to God for the impression that I found Bishop Holly was making wherever he had occasion to speak in England. I must say that to my observation he never stepped beyond the bounds of prudence, of propriety, of Christian humility. And when I saw the honors showered upon him, when I saw how nobly the Church of England met this man of strange antecedents who had wrought such a work, how generously they met him; when I observed how they spoke of him as in no respect inferior

to their own Bishop Crowther; and when I heard them congratulate the American Church on having found such a man to go on and do good to his own race, then I must confess that I thanked God, and felt that the work of the House of Bishops in setting apart this man had been ratified by the opinions—by the consent of the Anglican Episcopate of the world. Is it so, sir? (Turning to Bishop Potter.)

Bishop Potter—Yes, sir; it is so.

Bishop Cox (resuming)—And now I will just mention one little incident, which shows, I think, that God is designing to extend, in these latter days, the Gospel to that benighted continent of Africa and its unhappy race through the instrumentality of their own men. At the Deanery at Westminster I met one day a large company, and I was surprised to see standing by themselves, very humbly, three black men. I do not use the word "colored." They were black men; and I observed that they conducted themselves not only with very great modesty, but when approached they conducted themselves with dignity and self-respect. I said to the dean, "You must know that to an American this is somewhat a singular sight; but it shows that England is a centre to which all nations come and from which all nations go forth; and the way in which you receive this class of men convinces me that England has some peculiar qualifications to be a mother of missionaries and a nurse of missions. Now I have been very much surprised to learn," said I, "that here you have representatives of the African race from different parts of the world, and to see how extraordinary it is that these men should be in London, and under the roof of the Dean of Westminster. As for Bishop Holly, I know him, and I should like your opinion. As to the other person beside him, I am told he is an ambassador from the court of Liberia to Queen Victoria, and commands much respect in London." He is an intelligent man, and speaks the language well; I was surprised to see the propriety of his speech and dignity of his bearing. The other person, I am told, was a king; and some one asked who it was, and I was told: "Why, that is the black prince." "Well," I said, "he certainly is a princely-looking man, though it must be confessed he is a prince of darkness." "Yes," said Dean Stanley, with ready wit, "you must be convinced that the prince of darkness is a gentleman." Well, in conversing with him, I must confess, I was exceedingly struck. He came from a part of the world which was not down in my geography—he is king of Bonney. It is among the gold fields, I believe. I had the pleasure of being introduced to his sable majesty. I said to myself, "Where did this man learn the English language?" Here is a proof that the time has come when Ethiopia is going to stretch forth her hands. Here I meet a black missionary going out to Christianize the blacks of the Antilles, singularly fitted for the work, and who must have been stimulated by the Holy Ghost to undertake it. Here I find a representative of the rising republic on the western coast of Africa, planted by my republic, and it is not too much to say that, saving the color of his skin, he appears much better than some white representatives of my own country that I have seen in foreign courts. He did more to command respect than some of those who have been placed in positions in our diplomatic service in Europe. That is simple truth. The third man here is king of a savage nation. I should have expected to meet him here hardly dressed, if at all, but at any rate decorated with the very remarkable war-paints, and surrounded with the insignia of such people as Stanley met in Africa; but here I find a man clothed from head to foot and in his right mind, and coming here to learn Christianity and civilization to carry back to his people. And this very American Stanley has pierced that dark continent and let in a line of light through its fastnesses; and what evidence have we before us that it is the work of God? Mr. Crummell, who spoke to you yesterday, taught me a new understanding of the text—and I believe it bears a new construction—"Ethiopia shall with a bound stretch forth her hands to God; and when the time comes she shall leap to God." I know how degraded is the poor African race at home or in our country; but if the religion of Jesus Christ could not adapt itself to the most wretched specimens on God's footstool, if he wears the stamp of humanity, make him a man, and rear him up to be an instrument of God's glory, then I would denounce Christianity. I believe the Gospel was designed for him, and that nothing but that can reach him and put him where he ought to be. When our dear brother told me how wonderful were the operations of the Jesuit missionary in China, I remembered what his father told me. If the Jesuits can go and make a human being who believes in the grand Poochow a good Christian—if God sends these people to do the work in any other way, then I am rejoiced, so long as Christ is reached. But I don't think, my brethren, that we need trouble ourselves

about that. If they can take these poor creatures and teach them of the Lord Jesus and the story of the crucifixion, all the rest we can let go. But I have no confidence in the Jesuit missions.

Our Divine Master pointed out the fact that the Pharisees, without one spot of true religion, were capable of compassing sea and land to make a single proselyte. So it is. There seems to be something in the human heart which, if taken up and drilled, can be made into an army to do what is not God's work; and when you have made a man a proselyte you make him tenfold more a child of hell. I am sorry it is so. I honor the missions of Xavier.

But I think Jesuit missions, wherever they go, will read to us only two lessons: first, what can be done by the military drill transferred to the system of propagating ideas, whatever they may be; and second, what vast resources, what splendid opportunities, what noble abilities may be scattered over different parts of the world with no result whatever in which the world has any occasion to rejoice. If here and there a Christian has been made a true Christian, the laud be to God for it; but what has been the effect of Jesuit missions on any country in which they have been planted? In Haiti I had the chance to observe it for myself. The minister of public worship was an intelligent man, almost white; but thoroughly identified with his own people. He said to me: "They have had this island in their hands for four hundred years, ever since Columbus came, and one would suppose that they ought to have accomplished everything. They had every opportunity, and what have they done in four hundred years? They left things worse than they were before. If your missionaries had simply the heathen to deal with, you could perhaps bring them to the cross of Christ after some efforts; but now you have not only heathenism, but baptized heathenism. I told you frankly," said he, "these people are nothing but heathen, with their old Voodoo principles unbroken, and with but a slight varnish of nominal Christianity over them. To my knowledge a majority of those people go to that church on Sunday to make a Voodoo offering. It is nothing else. They suppose the poor negro is under the spell or control of a black devil, and that they must subject him to Voodoo heathenism to rid him of it. You would be surprised," said he, "if I told you what class of persons here practice Voodoo superstition; and though they do sometimes attend mass in the cathedral, they trust not in Jesus Christ at their hour of death, but rely upon their Voodoo charms, and remember there are many unbaptized heathen practising cannibalism to this time." Now, they have had four hundred years to do this work, and that is now the condition of things.

The whole principle of Jesuit success always was simply to change the superstitions of the people, to teach them a few prayers to the virgin, etc., to hang certain charms around their necks, and call them Christians without in any way reforming the interior of their lives or habits. Bishop Boone told me of the way they carried on the work in China, and I have no doubt of it, because I have observed the results in Haiti. They should have been able there to produce a God-fearing people, if capable of so doing.

This mission was thrown on us by two considerations. First, that the negro race have a claim upon us; and secondly, that God had implanted in us an impulse which we could but follow.

Now I come to the point I wish to speak of. You wish to know whether we have placed there a man on whom we can rely. I say I think so. I have told you some reasons. I wish simply to mention two facts which I think will speak volumes. In England persons said to me, "This is a very remarkable man," and I said, "Yes, and when I tell you his history I think you will think he is a remarkable man; for if he had made himself all that he is by the aid of colleges, etc., he still would be a remarkable man; but when you think of a man who has had to struggle from step to step to gain an education, offering himself to this work, and then forming his mission and creating it out of nothing, and then during all this time devoting night after night to making shoes, that he might earn a livelihood, then I think you will see elements of greatness in the man." "Well," was the answer, "he is commanding the respect of all of us everywhere, and we congratulate you on having found such a man for the work."

The other point is this: the minister of public worship said to me, "If Bishop Holly can establish himself here, and establish schools here, he will undoubtedly be able to gain an ascendancy here. And if the island is ever to be made what it ought to be, it will be through his work." Now when these people heard that Bishop Holly was invited to the conference, and was invited to the meeting of bishops of our communion, it speaks volumes of itself, that the minister of public worship came forward and offered to pay his passage, and did so. We have every reason

to believe that, if we do our share, they will take hold in time and do their share.

Now about Greece. There is nothing new to say about it. It is the old mission, but I must say that I speak in reference to it with a sad and almost despondent heart. Our Church ought to present the man that can go forward and reinforce that work. I forget almost how many years ago it was that we passed a vote that we ought to reinforce it. In the Providence of God that old man, Dr. Hill, still lives. He must be drawing near ninety years old—he was eighty, I think, when he met us in Baltimore, and constantly he is writing to me saying, "Why is it I cannot see some one coming here on whom I can see my mantle fall before I pass away?" And I have thought it my duty to write to one or two of my distinguished brethren. "It does seem to me that God has called upon you to do the work." "I have not the qualifications. If I had I should not throw aside work that would appeal to me so much." He said we need a man well instructed in the literature of our own country as well as sacred literature; a man who could very easily learn the modern Greek; a man who can speak with dignity. Greece will be for a long time, probably, subject to the constant visitations of the ambassadors of foreign governments, and any man who represents us must be a man of culture and character. Really, if there is a good sense to the word "ambition," it seems to me a holy ambition ought to exist in the minds of young men, ready to go forward and trusting in God to send them. The dear doctor wrote me again and again, and finally I wrote to a good brother in England, and said: "Your Church has an abundance of laborers, highly educated men, who know all about the Greek language, both ancient and modern; and in the name of God do send some one to do this work, and I think we in America will be able to sustain it." Now I can only say, What action are you going to take at this meeting? We ought not to see that dear old saint die without having some one sent to help him and to carry on his work. And do you not see that a provident God is vindicating what you did in sending Dr. Hill out there. The heart of the whole of America was then stirred with the sufferings of the Greek, and animated with the glorious thought that a blow had been struck at Mohammedanism. I say that that was the feeling and the noble impulse in which this work was set on foot, and everybody felt that it was a blessed thing when that man was sent there, and amid the rubbish and ruins of Greece established his little school. Oh, how wise! For have not the events of the last year shown that that was only the beginning of God's work in the restoration of Greece? I think England has done more to pull to pieces old Turkey than Russia has ever done—more with her pen to dismember Turkey than Russia has ever done with her cannons. And now, what is the probability? We are not prophets, but the wisest men in European statesmanship think that the only solution of these great problems concerning Turkey will be—what? It makes one's blood move within him to think of it. The passing from Greece to Constantinople, in setting up an empire under the Christian States of Europe, just as God, in His providence, in Navarre reared Henry the Fourth to go and unite France; just as God, in the little province of Savoy, raised up the party that was to carry the flag of liberty and truth to Venice and to the very toe of the boot of Italy; just so Almighty God has been rearing in Greece—largely by the labors of your missionary—the only people who are capable of coming forward, and the only people who are entitled to come forward, and occupy Constantinople, and then turn round to bless the poor remnants of the Turks by making Christians of them. We want to see them converted, and, in the Providence of God, if it is to be done, it seems to me that this time. Now, how much you ought to thank God that He made this organization the honored instrument of going in to undertake a work which now, after forty or fifty years, proves itself to be of such vast importance! When children, we were taught that there was in general not a real Christian in Greece. They were a piratical people, sunken beyond the lowest depths of degradation. Well, where should we be if we had had the heel of a Moslem on our necks for hundreds of years? I never heard of a wise doctor that did not go where he found disease, and never heard of any work worthy to be called a missionary work that was not precisely this—coming forward to relieve the suffering and the distressed; that was what he did when you sent your missionary there. He opened schools, and the result is that all Greece is filled with Christian families. Christian mothers have done their mighty work. Christian mothers have reared men and women capable of taking hold of the problems of government. And this man has stood his ground with Parthian shafts flying after him which never should have been fired. God has honored this Church through

the instrumentality of this man, and of that noble woman and wife, who should never be forgotten. He has honored this Church with doing a work which the English themselves acknowledge to be the greatest work of this kind which has been done in the century. Let us reinforce this work, and let us appeal to the choicest young men of America and ask, in the name of God, is there not some soldier of Christ that will go forward and do this? I know one man that ought to go there; I know two men that ought to go there; I know three men that ought to go; but I am no judge. I only say if they do go there, they will do a work which will make the Christian world rejoice.

ADDRESS OF THE REV. DR. LEEDS.

I am not one of the appointees of the committee who have had in charge of this very stirring service; but I have been asked by the chairman to say a few words on the subject of the mission to Greece, and I do so the more cheerfully because it gives me the opportunity of expressing here a wish that has been conveyed to me from that excellent mother in Israel, Mrs. Hill, of Athens. It has been well said that there is a difference between our missions. The three that have been brought under notice this morning, in the admirable address of the Bishop of Western New York, are unique. They belong to a class, and, of course, they must be brought into notice under one review, no matter how they may differ. Yet, in one respect, they are unique of their kind. Now the mission at Haiti is an independent Church; we do not sustain it as a mission. We do not go there with a view to propagandism, to draw out from any other body in order to form a Church of this Protestant Episcopal communion in the Island of Haiti. By and by, when the Church in Mexico shall become autonomous, when it shall have become fully fitted for self-government, it will be left wholly to itself. It is, indeed, left to itself now, only that the effort is made to guide it with wisdom, to foster it with sympathy, and to endeavor to bring about a result which will be harmonious with Catholic truth and with scriptural doctrine and tradition. In Greece this is emphatically the case under the express instructions of the noble and sainted Bishop Griswold, with the countenance of the equally sainted man Dr. Hill sent forth to Athens with his wife, in order not to draw out from the Greek communion, but, if possible, to infuse into it life and carry to it a purer scriptural intelligence, and to do whatever a daughter could do—as was beautifully said some years ago by him who has just occupied this place, and whom no man ought really to follow—"The daughter of the Church of America opened her own breasts and fed with new life the dying parent in old Greece." Now what is the history of that mission? About fifty years ago it began with the schools that were mission schools; in 1835 there was added a school called a boarding-school, which had an adjunct of a day-school, the object of which was to train teachers who should educate the children of Greece, and should give them right ideas, as well as lift them up to the plane of purer intelligence. My right reverend father, no man knows better than yourself how down-trodden Greece was under that long reign of the Moslem yoke. No man knows better than you yourself know what a thrill of electrical sympathy flashed through this country, from one end of it to the other, under the spell of Mr. Clay's eloquence in the senate chamber, when he roused all America to sympathize with Greece in her effort to recover her freedom. And it undoubtedly was under this inspiration that this American branch of the Church did resolve to address herself to the succor of the Greek Church. The schools were planned; that boarding-school was no sooner inaugurated than the government of Greece said, "Let us have twelve beneficiaries in it; we will take them at our expense." Mrs. Willard raised in this country \$1,000 towards the support of 12 other beneficiaries who should have the support of that institution. And then came the leading families of Greece asking that their daughters might be educated in the same, and they were allowed; and until 1843, I think, that experiment was in progress, and met with very great favor. Then a society was formed in Athens for the education of teachers, and it was thought wise to hand over the whole work into the hands of that society, and Mrs. Hill being debilitated by too much care, and feeling that the interests of the mission proper were suffering, confined herself thereafter to the mission schools. But a murmur went abroad through Greece, a feeling of sorrow and regret that the old school was given up. After the lapse of ten years, her health recovering, and Mrs. Baldwin coming forward, nobly saying she would take all the domestic care upon herself, and with a sister of hers would be able to carry to a success the whole thing, the school was revived. It was lifted up into large proportions, and until the year 1868 it was, almost to the last hour, flourishing. That school brought a little opprobrium on that mission. You must remember that the Greek

arch did not put her daughters into this dingy-school; the first daughters in this place did not go there expecting they were to be taken away from their own communion; hence, while the mother said, "You teach them the Scriptures thoroughly; you point their attention to the great central truths, and we will thank you for it; you may put their morals to the highest level, and let them all the education you can"; they also said, "While you do this, still we must teach them our Catechism"; and so a priest came in to teach the Catechism. It was the second best, but the best that could be done. Suppose the Archbishop of the Roman Communion in New York should say to this Church to-day, "You may educate children, you may take our leading daughters into your nurseries and teach them the Scriptures freely, leading them in all the doctrines of faith, and we will simply have a priest teach them our Catechism." I think rather than forego all the good, we should say, "We embrace your offer. We will do all we can. It is not all that we want to do, but it is more than we could have hoped to do without that offer." Now, I said that in 1868, just previous to the change, I had the pleasure of seeing these schools in Athens, and a more lovely and attractive sight I have never seen. Better answers to questions on the Holy Scriptures I have never heard; more pious teachers it has seldom been my privilege to come in contact with. In 1868 the school was closed. In 1869 Miss Bessie Masson, a niece of Mrs. Hill, who had been educated by a highly talented father, who was himself a teacher fully imbued with the missionary spirit, said to Mrs. Hill: "There are the old rooms lying vacant. Cannot become a teacher? Won't you give me your maintenance?" "Yes," was the answer; and the old rooms were opened, and fifty-six children came in that year, and every year since they have been increasing, until this last year there has had one hundred and seventy-seven under her care, twelve of whom are boarders, and the number of boarders would be doubled had there been accommodations. "Now," says Mrs. Hill, "why cannot you bring before the Church its little nursery which has the first families in Greece fostering it, on which the authorities have looked down and blessed it, in view of which has come forward recently the minister of public education, and has asked to decorate Dr. Hill with the highest order of that land that it is in the power of Greece to bestow. Dr. Hill very modestly declined receiving the decoration, on the ground that it might seem a little more in keeping with the dignity of an American citizen, and with a man who was not necessarily connected with anything in Greece, save as one who had gone there carrying light and truth. I am sorry that he did it, because I think it would have been an heirloom to him and a matter of interest to us. As I said before, Mrs. Hill asked: "Why will not you bring this offering before the Church, so that you may have certain engraftment into our branch that it may have comfort and support, that its teachers may be looked upon as teachers of the Protestant Episcopal Church throughout the United States?" that not only Miss Masson—frail, fragile, delicate as she is, bending under her load, though having valuable assistance and making things hardly out of her school excepting to meet all its expenses—may be reinforced, but her work be perpetuated." And good old Dr. Hill, who has been said, is himself asking "Why cannot one man of talent, of deep religious faith, of true wisdom, well poised and well furnished, come out here and take this old mission before him?" Of course I do not forget that the regular school of the mission is carried on with great success under Miss Muir. My dear friends, one Monday afternoon, in the Spring of 1866, I talked up with Dr. Hill to what you familiarly know as Mars Hill, the old Areopagus; and there, while the doctor was reading aloud, the very words of St. Paul, that notable sermon of the apostle, I looked around over to the Acropolis, which once did present a vision firmer than the earth ever saw of architecture and beauty, and saw it in its desolation. I looked over to the grove and the plain, where Aristotle and Plato had walked, and down to the porch in which Zeno himself had given instruction, and all around to the foot of the old Areopagus, where once stood shrines immutable, one of which bore the inscription, *Agroa Oeo*, and I did not wonder that St. Paul thought it good to be left in Athens alone. There was no probability of any great success there, who in the mart of Corinth and who in the crowded multitude of Ephesus had, under the face of God, brought thousands to the foot of the cross, could count with his fingers the Areopagite and Damaris and any others who made any sort of response to the message of salvation. There was nothing hardly that could encounter with success this cold, speculative, merely curious spirit which animated all Athens, and which glorified itself on its monuments of art and on

its proud and noble philosophies. Is it to be the case that good old Dr. Hill is to be left in Athens alone? The Church seems to think so. The Providence of God seems thus far to answer the question, "It is good that Dr. Hill should be left in Athens alone."

Well, if it is to be so, and that mission is to expire with the well-rounded career of those first missionaries, it will not have been a mission in vain. It has lifted up the children of Greece to a higher level of education. It has mothers all over the country, from Syra to the Gulf of Corinth, from the Gulf of Argos to Pentelicus, who bear witness to the truth as it is in Jesus. It has priests that are brought now into Bible classes for instruction, and Christian laymen who have been qualified for their work very largely by the missions in Greece. It has a bishop who himself was once in the mission-school, under Dr. Hill. It has commanded the testimony of a Wordsworth and a Stanley, of Dr. Tyng, of the Bishop of Pennsylvania, of the Assistant Bishop of North Carolina, and, I may add, the Bishop of Western New York, and others, and it is a glorious testimony that they have rendered it—men of all schools of thought, and all shades of opinion. If it is to perish, it will, I say, not have been inaugurated or carried forward in vain. Euphrasia wrote a few years ago to Hiawatha in the West, and the daughters of Athens exchanged courtesies and charities with the daughters of Minnesota, and so, as that great cloud of witnesses above has been gathered to itself, out of the daughters on the one side and the other, and out of the peoples that have gone up to their reward, there will be an abiding witness before God of the grace and usefulness of this mission. But it will not perish. I do not believe it will come to a stand. I believe that it will receive reinforcements when this Church finds the man, and when the Church comes forward with the funds for its maintenance, and the proper support of his various agencies that he may call into the field. I believe that this Church is learning that we must not be impatient of results. Mexico—is it what we want it to be? The Old Catholic movement on the other side, would it not offend you if you should see some of its services to-day? A mass to all appearances like the mass at Rome; and yet under the administration of men who are looking for light, and who are gradually escaping from old prejudices and old errors. You say, "God speed the Old Catholic movement." I say, God speed the movement in the Armenian body which has looked to Athens a good deal for light.

My right reverend father, you have been among the Alps, and you have seen the slides from those grand hills, and how the immense masses, as they came down, all frittered themselves away almost before they reached the chasm below; and when they reached the chasm below it was only in atoms. Everything that draws from a grand old Church to make up a new communion, which causes schisms, is very apt to be like those avalanches. But you have also seen those grander snows in the Alps, that with a slow and solemn tread march down the sides of the mountains, inch by inch, perhaps in a year, until they have brought successfully their immense volume to the valley below, with constant reinforcements coming from the glacier fields behind, and what are they then? They are the everlasting feeders of the grand rivers, and under the distillation of their perpetual melting, they feed the grand tributaries that gladden and enrich the plains and cities of Switzerland and France. Now, brethren, let us watch God's providence, and wait upon it. Let us not be impatient that everything is not square with the truth, as we understand it. Let us be content to bear with it. God will guide the glad results, and He will bless, among other enterprises, those of this great, although infant Church, and among others of its enterprises, this mission in Greece.

ADDRESS OF THE REV. ABBOTT BROWN.

After all the eloquent remarks to which we have been listening, I should be very glad to keep my seat; but as a representative of the Mexican League, which has been alluded to by Bishop Coxe, I feel it is only due to them that I should represent them to-day; and I should also be loth to allow this assembly to separate without hearing a few more words about the work in Mexico. Nine million souls in Mexico are crying out to-day for the Word of Life, and if you will remember what was said in the report of the Lambeth Conference, that body referred to the circumstance that Spain itself was appealing to Mexico for orders. That remark which was made in the report reminds us that not only nine millions are asking for the Word of Life, but that the fifty millions of Spanish-speaking people upon our globe are asking it, and they are asking it from our Church. Brethren, I look upon it as a very remarkable thing that they should be asking it of us. It is unlike many of the missions with which we have had to do, where we have had to labor to get up an interest. That Church in Mexico calls out to us spontaneously; it is a seed

planted by the Holy Spirit, and as such it is destined to grow until all those in that benighted land have learned the truth about Jesus Christ and Him crucified in all the simplicity with which that grand truth is set forth in the Word of God. I say it has been a remarkable thing that they have come asking us, and if we refuse to help them, shall not that be closing the door against the knock for admission made by the blessed God himself? God has placed the Church there, and the appeal from that Church comes to us here. It appeals to us because we are equal branches of that Church; because we are a neighboring Church, and a sister neighboring republic, and therefore qualified, both by our natural position and by our other relations, to go forward and give it the assistance no other Church could give. Now, dear brethren, it has grown wonderfully; it is only thirteen years old, and the greater proportion of its growth has taken place within the last nine years, since the Rev. Dr. Riley went there to represent the Church. And it has grown very largely, I will add, owing to the assistance which our Church has given. We have done much for it; we have given it money and we have given it orders; and much of the growth, I may almost say all the growth, which that Church has attained by means of money, except that which it has got directly from the pocket of Dr. Riley himself, has come from the Church, with some few exceptions. Some noble-hearted Presbyterians, who have seen that our Church was the only Church which will take root there and grow, have given most generously to this work; and I look upon that as something of great significance. I say it has grown wonderfully now in nine years; from having sixty people gathered together, there are seven thousand worshippers connected with it, one half of whom are communicants. It has three presbyters (who were ordained by Bishop Lee in 1875) and two bishops awaiting consecration. It has fifty congregations throughout the country, in which the ministrations of the Church are regularly afforded; and there are thirty congregations who are dependent upon less regular ministrations. Since Dr. Riley has gone back there a new diocese has been organized. There are three dioceses now, Mexico, Cuernavaca, and Puebla; and I speak of that—of Puebla—as rather a representative diocese, in order to give you an idea of the growth of the Church, called in Mexico the Church of Jesus, in opposition to the Church of Mary, which reigned throughout the land. The ministers who have gone up to this Church in Puebla bring back enthusiastic accounts of the devotion of the people, the earnestness and longing of the people to have their Churches organized in all their villages around. In that Diocese of Puebla, administered by the Rev. Mr. Perez, one of the noblest, the most self-sacrificing of them all, they were hardly able to find buildings to hold the crowds of people that came to hear them. It was raining hard during the service; they crowded in flocks and sat outside, eager to catch the words of life, and eager to join in the hymns of praise that went up from that large multitude; and in the villages around and by the villagers who came thither they were urged to come and give them help.

One poor man said, "Oh do come under my roof, that from there may go up praises to God, and there will be established a service which will continue." What are these brethren to do? They have to say, "We have not the means to do all this," and yet suffering from all sorts of personal privations, they do go and carry the Word of God there, notwithstanding the severe ordeals through which they have to pass in order to do it. I spoke of the Diocese of Puebla as one of the three, but this one is represented as being one of the most fanatical and difficult in which to plant the Church which presents the Word of God. You know something of the persecution through which they have passed; the difficulties in endeavoring to build their house of worship and houses of prayer, as they almost always call them; that the mobs have broken in upon them and injured them. How many martyrdoms there have been! You have perhaps read the account of Emilio Valdes, who was in the village of Joquicingo, who suffered for nothing but the crime of sitting in his own doorway and reading God's Word there. He was watched by a neighbor, who was a Roman Catholic judge of that neighborhood, and who said to some of his neighbors, "We must stop this thing," and to stop it that man must be killed. He suddenly disappeared, but was afterwards found on the bank of a stream, covered with stabs. He was punished by a Roman Catholic judge for no other crime than reading the Word of God, and that judge was arrested and condemned to death, and then these earnest, simple, Christ-like people went to the government and implored the commutation of that sentence, that he might not die; and they called upon him and have been striving ever since by a siege—Oh what a siege!—to bring him to the feet of Christ, and to let him know that his soul is

saved, that he may be enabled to tell others of this glorious way which we so fully enjoy here. My dear Christian brethren, these things appeal to us. I must not detain you. Let me say only a word or two of what is going on in the way of organization. The Rev. Dr. Riley is now paying especial attention to the educational department. He has got the schools in order; he has some two hundred young people and children in the City of Mexico, in the schools and seminaries, and besides this, a number of others in another diocese are being educated. This is a very important point in the culture of that Church in Mexico—this educational one. I think it will strike you all so. He now looks forward to the formation of industrial classes. He is very anxious that these people should not only do what they are doing now, but should be educated to do more after it. And he wants to train the young people in industrial schools, so as to get them in a condition to take care of themselves. There is another point of practical wisdom which I am sure you will commend. There is another society there called the Fraternal Alliance. He has formed this Fraternal Alliance in order to facilitate communication between one parish and another, so as to know the needs and be able to supply them.

Let me come, before I close, to an appeal. These people are continually writing to the Mexican League, "We want at least \$25,000 each year, in order to continue our work," and the foreign committee have now, only yesterday, appropriated \$17,000 to the annual support of that Church. I have talked with several members of that foreign committee, and I suppose I am speaking the mind of the whole committee when I say that they would gladly give it if they could only get it from the people. They recognized the generosity with which \$140,000 was forthcoming last year. But they see the openings all around us for more work. Yet they feel that that opening in Mexico must be filled. Therefore I must recognize the generosity of the foreign committee, both in what they have done and the spirit they have manifested in this thing. What we want is that the whole Church in the United States should be interested in this work, for there is need of immediate action there. In the first place we are told by every letter that comes that unless the amount asked for be forthcoming a large amount of this work must be abandoned. What a disgrace would stare us in the face! I do not believe our people would allow it. I know too well the impulse of our Church to believe that for \$25,000 that work would be allowed to be hindered. But in order to get it we must feel deep interest in this work, and we must interest others. There is no need why this particular work should shut your ears to all others. It is the voice of our Saviour calling upon us to help, and we must do all we can, and we can all do something. Certainly there are enough persons in the Protestant Episcopal Church in the United States to supply \$25,000 for the Mexican Church. Brethren, I think you will agree with me in this. Then I learn that unless that amount asked for be forthcoming a large portion of the work must be disbanded. Now look back at the appeal that came directly to us from that Church for a historic Church, and you will soon see that other bodies cannot do the work that we can do. They want to build up a national, native, and primitive Church. They want to reform the old Spanish Church. They want to go back to the old Church, to the old mozarabic liturgy, adopting it to the present time, and they want the historic ministry, and our bishops have given it to them, and they are hoping to have their bishops-elect consecrated. I say other bodies cannot do it, but they are anxiously waiting to do it, and if we do not move they will move before us. They are offering large sums of money for it, and they cannot get along as well as we can, the Mexicans do not like them so much.

I want to impress these three facts upon you, that it is the duty of our particular Church to do this; that the other bodies are anxiously waiting to undertake the work; and then, in the third place, this is in concord with the political government in Mexico. It may be changed, and then the Old Church party may get hold, and all the work that has been done may be ruined, at all events so depressed that it will be long before it will recover from that dreadful shock. I therefore appeal to the people of our Church, in the name of the Mexican League. The ladies do the work, and I represent them here now. They deserve the credit, and I appeal to our Church, in the name of the Rev. Dr. Reily, a man than whom there never was a more heroic man, of more exalted devotion to the work of Christ by self-sacrifice and everything that makes up a devoted Christian; I appeal in his name. And then I appeal to you in the name of the Church of Jesus in Mexico. These poor souls are crying out to us not for charity. They are ready to do all they can. They are ready to go in rags if need be; but the Gospel they must have, and be enabled also to carry it

to their persecutors. There is no spirit of revenge about them, and all they want is to benefit their persecutors, and they ask us to help them do it. And, last of all, I appeal to you in the name of the blessed Lord himself. Brethren, it is His voice which speaks to you through this humble instrument to-day. It is His voice which tries to impress upon you the duty of going to the rescue of these struggling Christians and perishing nations; and will you give them the help they ask of you?

Bishop Cox—I am afraid one word that the speaker dropped might do something to neutralize the powerful effect of his appeal. He spoke of a political revolution sweeping this Church away. The people will say, if it is to be swept away, why should we build it up? Just say a word in correction of that idea.

The Rev. Mr. Abbott—I think it can be met in this way: The fact is that if this Church is established on a good foundation the work will survive any such shock as that.

The bishop then said prayers and pronounced the benediction.

On the evening of Thursday Calvary church was filled, and stirring addresses were made by Bishop Cox, Bishop Garrett, and the Rev. Drs. Rudder and Brown.

On the evening of Friday a similar meeting was held in St. Ann's church, Brooklyn, when Bishops Whipple and Dudley, and the Rev. Messrs. Boone and Parks made addresses.

On Wednesday evening, at Calvary church, there was a pleasing manifestation of the goodwill of the English towards the American Church. The Rev. Dr. Gilliat, who had accompanied Bishop Howe, of Central Pennsylvania, to Europe, placed in the offerings a large sum of English money. These pounds, shillings, and pence were the result of a collection made in Chester cathedral, England, after a sermon by Bishop Howe, and were intrusted as a mark of courtesy, to be used in the foreign missionary work of the American Church.

FOREIGN MISSIONS.

Extracts from the Annual Report of the Committee for Foreign Missions to the Board of Managers.

FINANCIAL STATEMENT.

At the beginning of the fiscal year now closed the debt had been reduced to the sum (small by comparison with the past) of \$18,454.12. To pay this off, and to carry on the varied work committed to their charge in this department, the board of managers, in January last, appealed to the Church for \$140,000. Very nearly that amount (\$139,971.57)—a much larger sum than the gross receipts of any other year—has been received, notwithstanding the continued prostration of all business enterprises throughout the country and the great contraction of incomes from every source.

It would naturally be expected, therefore, that a material reduction of the indebtedness would have ensued. This would have been the case had the total amount received been within the control of the Committee and the Board; but the terms of certain contributions, it should be stated simply by way of explanation, have required the permanent investment, or the direct payment for specific purposes, of a sum larger than that of the debt itself, leaving only enough to meet the current expenses of the year. It should never be forgotten, however, that all these endowments and "specials" not only co-operate for the permanent strengthening of the work, but they are as well an earnest and pledge of an ever-widening interest, and an enlarging constituency of contributors.

Excluding the receipts last year through the special committee for the debt, the "amount received from miscellaneous sources" is far larger than ever before, as are also the proceeds from legacies; while the gross receipts are twenty-five thousand dollars in advance of those of any previous year.

THE MISSIONARY BISHOP OF SHANGHAI.

The fact was announced in the Church papers, during the session of the General Convention, that the Rev. Dr. Schereschewsky, who had been elected twice to the Missionary Episcopate, had again declined. For reasons, however, which were most cogent, his declination was subsequently withdrawn.

It is a matter of great satisfaction that this Missionary Episcopate, so long vacant, is now filled.

APPOINTMENTS OF MISSIONARIES.

It should be remarked under this head that at least one more missionary is needed for China, and one more missionary and a competent man as teacher for Japan. The above-named appointments (with the exception of the two medical missionaries, who had long been students in our schools) were made under special provision for the purpose. It has been several times explained that until the debt should be paid appointments could not otherwise be made. The committee have been obliged, in more than one case, to decline action where there was no such special provision. There is no hindrance of this nature, however, with respect to the appointment of a clergyman for Japan, since there are 1,000 taels at the service of the committee for the purpose.

GREECE.

The work so often delineated under this head, during its history of forty-eight years, continues substantially unchanged. A brief though interesting communication from Miss Marion Muir alludes to the recent examination, and declares: "We are often made to feel and exclaim, 'The Lord hath done great things for us; whereof we are glad.'"

The present number of scholars is 646; the principal is assisted by nine teachers, besides three "student teachers," all of whom are natives of Greece.

The foreign committee have more than once found occasion to commend the strict economy with which the business affairs of the school are managed.

JAPAN.

Statistics show a steady advance in the Japan mission, and the bishop and all the missionaries say that the outlook is more encouraging than at any previous period. There is still opposition from some in high places. Nevertheless public sentiment is constantly becoming more and more favorable to Christianity; cultured and devout men are needed, therefore, to encourage and guide this remarkable movement toward faith in Christ. The bishop appeals for additional clergymen and the means for their support; but the most immediate and pressing need is for a well-qualified principal for the boys' boarding-school.

Measures have been taken toward unity of action between our own missionaries and those of the English Church. Particulars concerning these measures and other important facts are given in Bishop Williams's report.

AFRICA.

Missionary Staff.—Bishop, 1; presbyters (white 1, Liberians 2, native 1), 4; deacons (white 1, Liberians 3, native 1), 5; candidates for Holy Orders (white 1, native 1), 2; postulants, 3; missionary physicians (native 1, Liberian 1), 2; white male teacher, 1; white female teachers, 2; catechists and teachers (Liberians 2, natives 8), 10.

CONCLUSION.

The committee, in view of all that has been said by those whose reports from the field have been incorporated above as well as by the statistical showing from each of the missions, hesitate not to believe that, all things considered, this has been a wonderfully prosperous year. As already shown, more money than ever before has been put into the work, and opportunities are abundant for extension in all directions. They have always, however, to forecast the probable liberality of the Church in determining appropriations. It is not likely, therefore, that they will find the way clear to recommend any enlargement of the promises to either of the foreign fields. They regret this, since they would take advantage of that visible success which has come in answer to the prayers and labors of the givers and workers of a generation. The very fact of the increased cost of the work should be a matter of encouragement, since the support of every prosperous mission, like that of the healthy child, must become more and more expensive up to the verge of self-support.

Not only should the Church provide in abundance to meet these providential opportunities, but sufficient to leave at the close of each year a considerable balance in hand to guard against peril to the cause during those months when contributions are few and small. This burden, as things are (and generally have been), falls very heavily upon those individuals who are appointed—not for this purpose, but—as representatives of the Church, to administer funds already contributed.*

By order and in behalf of the Foreign Committee,

JOSHUA KIMBER, Secretary.

New York, September, 1878.

*We understand that lay members of the Foreign Committee at this moment are responsible for loans in a sum as large as the entire debt reported on the 1st of September. These men, besides their individual contributions, give cheerfully their valuable time. The Church ought to see that they are not called upon again to lend their credit as well.—Ed.